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Another Gay Man Murdered Here

By David Morris

BRAINTREE, MA — The body of a gay man was discovered on the kitchen floor of the house where he lived alone in this Boston suburb after a neighbor noticed the odor of gas in the area.

An autopsy revealed that 41-year-old Francis Hussey of 1208 Liberty St., Braintree, had died of massive head injuries and had suffered numerous lacerations, bruises and contusions.

According to Chief Polio of the Braintree Police Department, Hussey's neighbor noticed the body through a window at about 8:00 p.m. on Saturday, Jan. 17 while investigating the odor of gas in the area. Polio said Hussey appeared to have been dead "for some time."

There was no sign of forced entry and nothing appears to have been stolen. Polio told *GCN* the gas in Hussey's house had been turned on with the pilots extinguished and the telephone line had been cut.

Polio said robbery had not been ruled out as a motive for the killing "but I would have to put it at a low priority."

Polio told *GCN* the murder was not known to be a "gay slaying." But, he added, "There are strong implications that would lead us to want to delve very deeply into it, possibly falling into the category of a gay-connected murder." He declined to elaborate.

Hussey was last seen alive at about 11:30 p.m. on Thursday, Jan. 15 by the same neighbor who discovered his body. Hussey's car was found on the morning of Sunday, Jan. 18 in the parking garage of the Braintree rapid transit station. A parking ticket on the car was stamped 7:30 p.m. Friday.

At least six gay men have been murdered in Boston and its suburbs in the past eight months, four of them in their own homes. Three suspects are presently in custody in connection with four of the murders.



Committee for the Visibility of the Other Black Woman:

The Black Lesbian

Black Lesbians Gather In First Eastern Conference

By Jil Clark

NEW YORK CITY — Black lesbians from as far away as Chicago and New Orleans gathered here January 16-18 for the First Annual Black Lesbian Conference of the Eastern Regional States.

Members of the Committee for the Visibility of the Other Black Women (CVOBW), the organizers of the conference, say they are "thrilled" at the positive feedback they received from the 249 black lesbians who attended the conference, and hopeful that many more black lesbians will participate in future conferences.

The goal of the CVOBW was to provide black lesbians with an opportunity "to know who we are, where we are located, and what we are doing to eliminate the oppression we share as black lesbian women."

Through the efforts of the seven-woman committee, the conference has spawned a much-needed black lesbian communication network.

"We were able to get people to participate in our networking workshops," committee member Gail Johnson told *GCN*. "Now more black lesbians know other black lesbians are around the country. With the economic situa-

tion the way it is for black people especially, it may be necessary to move around the country [to find work], and we need to know where other black lesbians are."

CVOBW member Jeanne Gray explained how, as a result of the conference, many black lesbians will no longer be isolated from other black lesbians. "Many different segments of the black community pulled together. Many women came all the way to New York to discover who are the other lesbians in her community. It's nice to know there's somebody there besides you."

But the conference was not only about black lesbians becoming visible to themselves; it was also about becoming visible to the culture at large as a viable political force."

Beverly Smith, a Boston lesbian-feminist who cofacilitated a workshop, entitled "Black Women And Feminism," views the conference as "a very positive step forward... I saw women from all along the east coasts and various parts of the country who I'd seen at smaller conferences in the past. There is some kind of black lesbian community growing."

The conference, which was open to all women, consisted mostly of

workshops on a wide variety of topics ranging from the history of Afro-American women's music to alternative housing modes; from African matriarch to hypnosis; from black women's sexuality to writing and publishing. One conferee found the presentation on African goddesses "especially reaffirming" to her spiritually, "since the other goddesses lesbians talk about are not black — though I've been told Sappho was black."

Lowe continued, "We need to first assume our power — assume the word 'woman' is beautiful, assume the word 'lesbian' is beautiful — and all those things they taught us about women and lesbians will go away."

"Deepinside we all know that we're very fine, it's just that everything tells us we're not. We need to begin to contradict the categories: you are black and therefore you are this, etc...."

"I hope that black women [at the workshop] had a glimpse of the fact that *it is in us*: the power to stand up and be ourselves again."

Lowe said that black women expressed a great deal of anger at the white women in the workshop. One white woman, who described her experience in the workshop as

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Lesbians, Gay Men Visible At Buffalo Anti-Nazi Demo

Compiled by Joanne Brown

BUFFALO, NY — A neo-Nazi group tried to hold a "white power" rally in Buffalo on Martin Luther King Memorial Day, but the only ones who showed up were four Nazis and 2000 people demonstrating against the white supremacist National Socialist Party of America (NSPA).

Among the protesters was a visible contingent of at least 100 lesbians and gay men, according to Valerie Colangelo of the Martin Luther King Memorial Day Rally Coalition, which organized the event to counter the Nazi action.

"The Nazis decided to hold a 'white civil rights' rally on Martin Luther King Day, and handed out leaflets calling for '100 white men with guts' to show up. We thought this was blasphemous, and organized the rally not only to protest this particular Nazi action but to make a strong statement against the growth of the right-wing in Buffalo and all over the country."

Racism in Buffalo has drawn national attention with the '22 Calibre' killings of seven black men since September. Colangelo said that physical assaults on gay men have also been on the in-

crease.

"The gay community here is experiencing a lot of repression lately, and the number of recent attacks on gay men at the bars has made a lot of lesbians and gay men identify with the tension and fear in the black community."

Colangelo said that the police have made little effort to catch those responsible for the murders and the assaults.

The circumstances surrounding the coalition's organization of the rally were intensified by a ban placed by Mayor Jim Griffin on both the Nazi rally and the Martin Luther King Memorial Rally.

"Griffin knew about the Nazi rally for a month. He only declared the ban when he found out about our counter-protest. He baited our rally publicly, telling people that if they came they would get involved in violence or be arrested. He phoned numerous religious and public interest groups, trying to get them to avoid our rally," said Colangelo.

More than four hundred policemen in riot gear were sent to the rally along with guns, dogs, and helicopters. However, the rally was peaceful, with no arrests or outbursts of violence. According

to the *Toronto Globe and Mail*, only four Nazis turned up — two were leaders of the Canadian neo-Nazi group, the Western Guard.

"We had obviously kept the Nazis from coming, and the spirits at the march were really high. We had a real sense of victory, not only against the Nazis but against the racist city administration," Colangelo told *GCN*.

Groups from Boston, New York, Rochester and other cities were bused in to show national support for the anti-Nazi rally. Ed Childs, of the organizing group from Boston, said that a wide range of groups were represented at the rally.

"There was one contingent of white high school kids in football jackets, were there a lot of people from unions — it really was a diverse crowd. We got a really good response, too, when we were marching through the downtown a lot of people waved at us or joined in."

Colangelo said that the rally itself featured sixteen speakers from various anti-racist organizations, including a black lesbian feminist from New York City who urged gays to become more organized in fighting the right-wing.



Denise Kreps

David Armantrout

Lesbian Wins Battle For Job

MARTINEZ, CA — Lesbian Denise Kreps has finally won a legal battle to be hired as a Contra Costa County sheriff's deputy.

Sheriff Richard Rainey, who disqualified Kreps in the fall of 1979 because she is a lesbian, signed an agreement January 12 allowing her to resume interviewing for the job.

Assistant Sheriff Duayne Dillon announced at a press conference that the agreement was signed after Deputy County Counsel John Milgate advised Rainey that he had insufficient grounds on which to appeal an August Superior Court ruling ordering him to complete the interviewing process.

That ruling, by Judge Richard Calhoun, said that Rainey could not deny Kreps a job on the basis of her sexual orientation (see *GCN* Vol. 8, No. 9).

Under the conditions of the settlement, the sheriff's department will hold a job opening for Kreps

to apply. If hired, she will be granted seniority retroactive to last January, when she would have been hired if the process had not been interrupted.

"We are just delighted with the decision," Donna Hitchens, Kreps' attorney, told reporters. "It means from this point on people will be judged in Contra Costa on their own qualifications and merits as opposed to the use of stereotypes."

Kreps, 26, a sheriff's dispatcher from Pleasant Hill, scored 16th out of 181 eligible applicants for deputy jobs in physical and written exams given in the fall of 1979.

Rainey rejected her application at that time because she revealed on a lie detector test routinely given to all applicants that she had been a lesbian since age 17 — a fact she had not told her family or otherwise made public.

Rainey contended that Kreps'

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News Notes

quote of the week

"Most of us carry around unconscious stereotypes of disabled people that tell us that physically disabled people are not really regular humans. Any one life myself, with a visible physical disability is constantly burdened by these stereotypes. In a society that puts a great premium on physical perfection, any woman who deviates from that standard of perfection (and this of course includes non-disabled women) is considered less than okay. If one's 'deviation from perfection' includes a physical disability as well, one is doubly less than okay."

—Susan Shapiro, in an essay on "physicalism" entitled "View From a Chair," in *Plexus*, January 1981.

lesbian and gay quaker conference

CAMBRIDGE, MA — The ninth annual Midwinter Gathering of Friends for Lesbian and Gay Concerns will be held here February 13-16. Quakers from around the country will participate in the gathering. Speakers and workshops will reflect the theme, "Strike Up for a New World!"

Meetings for worship and business will be part of the gathering, as will socializing and a contra-dance on Saturday night.

Cost, including five meals, is \$30-\$40 depending on ability to pay. Childcare is available.

For more information, call Karen Martin at (617) 720-2242 or Eric Kristensen at (617) 497-1254.

feminist publishing conference

MADISON, WI — The editors of *Feminist Collections* are hoping to organize a national conference for feminist publishers. According to their statement, "We see an urgent need to catalyze awareness of the risks faced by our feminist presses in the next decade, and to make every attempt to insure their preservation. In line with this, our office has been investigating the possibility of convening a national conference on feminist publishing, bringing together feminist presses and bookstores, women's studies, faculty, authors, and librarians. Our hope would be to make possible a collective teach-in and strategy session on the future of feminist publishing, with a focus on the potential role of libraries in sustaining feminist presses . . . Our plans for a conference are still in the exploratory stages."

The group invites comments and suggestions. They can be contacted at 112A Memorial Library, 728 State Street, Madison, WI 53706.

freedom of the air

CHICAGO, IL — The New Right may be turning its powers towards eliminating federal funding for the stations of the Pacifica radio network. Five non-commercial, listener-owned stations, which receive 23% of their income from the federal government, may be affected.

According to an article by Paul Bundy in *In These Times*, it is the belief of Howard Phillips, head of the Virginia-based Conservative Caucus and one of President Ronald Reagan's ardent supporters, that Pacifica stations, located in New York, Berkeley, Los Angeles, Houston, and Washington, D.C., broadcast pro-communist material. *In These Times* reports that, according to an attack on Pacifica in *AIM Report*, a New Right magazine, the stations are "notorious for the broadcasting of filth, racist material, and extreme leftist propaganda."

At issue is whether federal funding for public radio should give the government any say over the content of broadcasts. Mark Cooper, news director of Pacifica's Los Angeles affiliate, argues that "If they [the New Right] mean we believe in the First Amendment to the degree we'll allow a Communist to occasionally speak on the air — I say fine."

But Howard Phillips has a different interpretation of the First Amendment. Phillips told *In These Times* that restrictions on programming content not only are constitutional but are also *protected* by the First Amendment. He cited the "freedom of religion" clause, which he said applies to political as well as religious philosophies.

Said Phillips, "I agree with Thomas Jefferson that it is tyrannical to force a citizen to subsidize ideas in which he does not believe."

Although Pacifica officials are concerned about the attack, they report that listener contributions have increased recently, and can probably support the stations without federal funding. Said David Sainiker of the Berkeley station, "We don't plan to hide from what we consider to be McCarthy-style attacks."

Meanwhile, Phillips stated that Pacifica stations have nothing to fear — right away — because "although Pacifica is paranoid and nervous, believe me, we have other priorities."

Phillips also mentioned his desire to abolish funding for National Public Radio, the Legal Services Corporation, the American Civil Liberties Union, and the National Endowment for the Arts and Humanities, all of which he feels subsidize liberal ideas at the public's expense.

Said Sainiker of Pacifica, "We've weathered the years of McCarthy and Nixon, and we can weather this administration as well."

black persuasion

BOSTON — In celebration of Black History Month, Boogooloo Productions is presenting "Collections: An Evening of Black Persuasion," on February 20 at 7:30 p.m. at the Blackstone School, 50 West Brookline Street in the South End, between the Dover and Northampton stops on the Orange Line.

The organizers describe the presentation as "an evening of black poetry, music, and theatre for women and men." All performers will be from the Boston area. Food and drink will be sold; admission will be \$3.

fear is the key

ANNAPOLIS, MD — Maryland's highest court has ruled, 4-3, that accused rapists can be convicted even when there is no evidence that they forced their victims to submit. The Court of Appeals ruling drew immediate praise from women's groups, says the *Washington Star*.

The court acted in the case of a Baltimore woman who was raped in 1977. Her assailant, Edward S. Rusk, originally was convicted by a Criminal Court jury, but the conviction was reversed last year on an 8-5 ruling by the Court of Special Appeals. That court said there was not enough evidence that Rusk used force to justify a guilty verdict.

The Court of Appeals ruled, however, that the intermediate court's decision was wrong. The court said the point is not how much force a rapist uses, but how much fear a woman feels, and whether her fear is reasonable under the circumstances.

The court also said it is up to a jury, not an appeals court, to decide whether the fear is reasonable.

kunst in trouble

MIAMI BEACH, FL — Flamboyant Florida activist Bob Kunst, who angered many local lesbian and gay leaders with his role in the successful campaign to pass a privacy amendment to the state's constitution (see *GCN* Vol. 8, No. 17), is now in financial trouble because of that campaign.

In a letter from the headquarters of his organization, CURE (Congress United for Rights and Equality), Kunst asks for contributions "to help us avoid several law suits on bills. . . . A Bernie Tansey of New York let us use his American Express Card to rent autos to travel around the state. We've paid him back over \$1100 but still owe \$750. Without his help we could never have gotten this enormous victory together. We can't jeopardize his friendship or his credit. We need to resolve this immediately. We also have another \$840 in bills and it would only be right to have the slate clean, and good feelings between all before the next round."

Kunst is currently attempting to collect signatures for a letter asking President Ronald Reagan and members of Congress if they will "uphold the law of the land which constitutionally guarantees: equal protection, due process and the right to be oneself, regardless of affectional and sexual preferences of all Americans: Gay, Bisexual, Heterosexual, Asexual, etc.?"

The letter also asks Reagan and Congress if they will "UNITE AMERICA THROUGH EQUALITY and seek the finest and best talents to resolve our social crises, recognizing that many who have the answers actively participate in alternative lifestyles/love-styles?" Kunst also asks for the signing of an executive order banning "discrimination by sexual preference," passage of last session's federal lesbian/gay civil rights bill, and passage of a federal "Right to Privacy" Act.

wrath of a king

ANN ARBOR, MI — University of Michigan student Timothy Lee, crowned Homecoming King in the fall, has reached an out-of-court settlement with the university here, after claiming he was a victim of sex discrimination, the *Washington Post* reports.

"What's good for the goose is good for the gander," Lee said after agreeing on a cash settlement, which he said would more than cover the cost of a trip to Pasadena, Calif. — provided he could find a ticket to the Rose Bowl.

The Homecoming Queen, Sherry King, crowned at the same time as Lee, was sent to the Ohio State game in Columbus, while Lee had to watch the game on television. Then Lee was told he wouldn't be going to the Rose Bowl either.

The Michigan student claimed in court that he should have gotten a free trip to the Rose Bowl and a place in the Rose Bowl parade, just as the Homecoming Queen did.

University officials said Lee was excluded from the Rose Bowl because he spat at a dormitory director during an argument about hanging student government campaign posters. Lee was also fired from his job as resident dorm advisor because of the incident.

"Sherry and I were crowned as equals and we rode together in the Homecoming parade as equals," Lee told the *Post*. "Then she got to go to the Ohio State game and I didn't. Maybe if I had gone there too the splitting incident never would have happened."

latinos to help out

SAN FRANCISCO — Latino leaders in this city's Mission district say they'll help lesbians and gay men patrol streets in an effort to dissolve tensions between the two groups.

A lesbian and gay group, Community United Against Violence, has been patrolling the border between the Latino neighborhood and Castro street, a heavily gay and lesbian area. Reports of Latino youths' attacking gay men prompted the civilian surveillance, according to a report in the *East Bay Tribune*.

At a recent meeting on the problem, Dick Stingel of CUAV accepted the Latinos' offer of help, calling it "a sign of the existing goodwill between most Latino and gay people."

Marsha Seeley, also of CUAV, said that statistics indicate that most attacks on gay men, mainly stabbings and beatings, aren't done by Latino youths.

gay film festival

SAN FRANCISCO — Entries are now being accepted for the Fifth Annual San Francisco Gay Film Festival. The festival has been established by Frameline, a non-profit gay film and video collective, as a showcase for films by and about lesbians and gay men. Filmmakers whose works are selected for the festival will receive cash awards for their participation in the event. Selected films from the festival will also be screened in several cities across the United States in July 1981.

Last year's festival included films from the United States and Sweden, and the program was screened at the Roxie Cinema and the San Francisco Art Institute in San Francisco, at the Millineum Theater in New York City, and at the Gay Community Center in Philadelphia.

Entries are not limited in length or format. 35mm, 16mm, Super-8, sound or silent films are eligible.

The deadline for entries is June 1, 1981.

For more information, contact Frameline, 150 Eureka Street, San Francisco, CA 94114, (415) 864-5164.

superwoman can't fly

STANFORD, CA — Young women MBAs pay a price for participating in the corporate world, a new Stanford University study shows.

Two or three years after graduating from a prestigious business school, women earn an average of \$4,000 less than their male classmates and hold fewer executive level positions.

While both men and women were effectively coping with pressure and basically healthy, women showed significantly more psychological and physical signs of stress.

Much more often than men, young women MBAs felt they must be the best at all they do. Women more often had primary responsibility for household and child-care tasks.

Where women without children felt their work had a negative impact on decisions about childbearing, for men being a parent had a positive effect on work.

Far more often than men, women worry about job responsibilities while at home and home responsibilities while at work.

"In attempting to integrate multiple and often conflicting roles, these women are living out the myth of the 'superwoman' with a concomitant rise in health symptoms," the study found.

Its coauthors are Laraine T. Zappert, Ph.D., clinical psychologist at Cowell Student Health Service and research associate at the Center for Research on Women, and Harvey M. Weinstein, clinical assistant professor of psychiatry at the Stanford Medical Center and the Palo Alto Medical Clinic's Department of Student Health.

Their findings were based on questionnaires received from 73 women and 50 men who graduated from a prestigious graduate business school in 1977 and 1978.

Both groups averaged 29 years old. Nine out of 10 were Caucasian. About half were married, and 86% of both groups were childless.

The spouses of the women MBAs were mainly business and professional men, while the wives of men MBAs were in business, traditional female occupations, or housewives. Significantly more men than women said they were their families' principal breadwinners.

Overall, 45% of the men held executive or mid-management positions, compared to 25% of the women. Only 41% of the men, compared to 65% of the women, held junior management or management trainee positions.

While both groups said they were satisfied with their jobs and their progress compared to others in similar positions, men said they would like to earn \$42,000 currently to be satisfied, compared to \$31,000 for the women.

Their actual salaries averaged \$29,676 for the men and \$25,688 for the women. The researchers were surprised that women entering a highly competitive occupational sphere were not more dissatisfied with their lower pay and status.



New Rightist Howard Phillips

Tim Grant

Unite Against Right, Houston Caucus Told

By Richard Burckhardt

HOUSTON — Houston Gay Political Caucus political action chair Barbara Ciganero told participants here at a recent community forum that the rapid rise of the New Right in politics has come about by intensive grass roots organizing and a centralized fund-raising network.

Ciganero, an ex-nun whose research on a possible new Coors boycott grew into the presentation entitled "The Moral Majority, New Right and the Gay Community," said that despite all of the credit that has gone to the Moral Majority in the recent elections, the Moral Majority is probably the "least of our worries."

"We're talking about a brand new element in our society . . . a battle of political action committees," said Ciganero.

Among the political action groups that gays should be on the lookout for are the Committee for Survival of a Free Congress, a group that targets liberals and is supported by such businesses as Coors beer, and the Free Congress Research Foundation, a pro-family, anti-homosexual organization.

One organization that Ciganero stressed as important for us to watch in the near future is the Heritage Foundation, a self-proclaimed "think tank" for the right wing. Edwin Meese, Ronald Reagan's transition chief, is involved in this group, according to Ciganero.

"They [Heritage Foundation] want such things as doing away with restrictions on the FBI for opening mail, and the ability for government agencies to wiretap without warrant," said Ciganero.

Ciganero said that all of the right wing agencies in America are tied together by a central fund-raising agency run by Richard Viguerie, a former Houstonian. Viguerie raises money through direct mail solicitations.

"He raises more money for the right wing than anyone else," said

Ciganero. "He's got the direct mail solicitation technique down to a fine tee."

Ciganero said that most of the mail solicitations are in the form of a questionnaire asking about opinions on different subjects. Viguerie's organization will then "plug you into" a group consistent with your answers.

"In 1978, conservative right wing groups raised over \$20 million for Congressional races," she said.

Seed money to begin this fund-raising network came from sources that include the Marriott Hotel chain, Joseph Coors of Coors beer, Amway, Mobil Oil, PepsiCo, and Ocean Spray Cranberry Juice, said Ciganero.

The most visible of the right wing groups in America, the Moral Majority, was formed by a core group consisting of Howard Phillips of the Conservative Caucus, Robert Billings, and Ed McAteer, a man involved with Colgate/Palmolive, she went on to say.

"They approached Jerry Falwell and suggested that he start an organization called the Moral Majority. 'It would be run by Robert Billings, and Falwell would be the public relations person.'"

Ed McAteer organized the Religious Roundtable conference in Dallas in 1980, where Ronald Reagan endorsed anti-gay stances by the conference, according to Ciganero.

She further stated that the Moral Majority's next target will be the media. The program "Soap," she said, is one of their primary targets because of the gay character "Jody," who is portrayed as a sensitive, positive character.

Ciganero believes that the religious right has the ability to affect the media. The Christian Broadcasting Network is growing and transmits by satellite all over the country.

"Jerry Falwell is the second

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BACCAR Facing Problems Despite Federal Grant

By David Morris

BOSTON — A local organization formed to aid lesbian and gay Cuban refugees has found that it still faces major logistical and financial problems despite a sizable grant from the federal government.

The Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) voted at a Jan. 18 meeting to request more time or, if the request is denied, to return a \$16,000 grant to the federal inter-agency Cuban-Haitian Task Force unless suitable housing for five refugees is found by Jan. 26.

The grant was made to cover part of the expenses of housing and feeding about 12 refugees in the Boston area for four months and to help find sponsors for another eight.

The federal government plans to send 20 lesbian and gay refugees to Boston during the month of February, the first group arriving around the first of the month.

BACCAR members say the grant, if kept, will cover only about two-thirds of their costs. In addition to housing and feeding 12 people for four months, or until they are able to live independently, the group's plans call for a full-time English teacher and a part-time counselor on salaries to help the refugees adjust to life in Boston.

BACCAR presently has about \$1,000 in its treasury, and has received pledges for about \$120 a month for one year (see *GCN*, Vol. 8, No. 20). Pledges and other donations are still being sought.

At the Jan. 18 meeting,

BACCAR members discussed the difficulty of finding suitable places for the refugees to live in a city with a severe housing shortage. They are looking for houses or apartments in a low-cost, ethnically mixed neighborhood, such as Allston or Jamaica Plain.

Additional difficulties stem from the fact that about five of the 20 Cubans will be women who may prefer not to live with male refugees. A special BACCAR meeting has been called for Sunday, Jan. 25, to discuss the needs of lesbian refugees and to coordinate support from Boston-area women.

In addition to money and housing, BACCAR needs donations of furniture, particularly bedding, and winter clothes. For more information or to offer support, call (617) 354-1755.

Blind Man Kept Out of Baths

By David Morris

BOSTON — A visually impaired man was denied entry into the Club Boston bathhouse recently because, according to the manager, his presence would endanger other patrons in the event of a fire.

The partially blind man, who requested that his name not be used, had entered the establishment and was looking for the locker he had rented when Club Boston manager George Phillips noticed the difficulty he was having finding it.

"Since you can't see, you can't stay here," the man quoted Phillips as saying.

Phillips then told the man he could patronize the baths only with a sighted companion who could help him find his way around.

Phillips told *GCN* that as many as 200 patrons are on the four

floors of Club Boston at one time and that the lighting is dim.

"I certainly would not want to jeopardize the lives of many people in the event a fire should occur or any type of excitement in the building which is going to create a havoc of any sort," he said.

Phillips said the stairwells are sometimes hard to find even for sighted persons.

The partially blind man reported that he had been to many other baths in the country, including some belonging to the same chain as Club Boston, and had never before had problems.

But Phillips said that since most other baths have only one or two floors, stairs are not a problem in them.

The Regency, the other Boston bathhouse, which has two floors, places no restriction on visually impaired patrons.

In 1978 a blind man filed a com-

plaint with the New York City Human Rights Commission after being refused admission to Man's Country, a bath house there that advertises "Ten floors, fully fire-proof."

Although he was accompanied by a sighted friend, employees told him he could not use the baths because of the possibility of a fire. The case was later settled out of court.

Phillips told *GCN* his insurance policy prohibits patrons with ambulatory problems and that persons on crutches, for example, could not use the baths under any conditions. He said the visually impaired may patronize the establishment if they are accompanied by a sighted person.

"He's more than welcome to come back," Phillips said, "as long as he has someone that can assist him in finding where the stairwells are."

Black Lesbian Conference

Continued from page 1

"critically important," recalled that "a lot of black lesbians said that they associated with a lot of white women . . . because they need to be with lesbians but they don't know many black lesbians. But, they said, then they get shit from their white lovers for needing to be with other black women. A woman said that sometimes she feels like she has to choose between being black and being loved."

Lowe told *GCN* that she sense that white women in the workshop felt a great deal of guilt about being white, and she explained why she thinks that's counterproductive: "The onus isn't on me to process out the racism in white women, anymore than the onus is on white women to apologize to me for the history of oppression of black people by whites. I don't require an apology, I don't even want one. . . . What I want is for all of us to love ourselves as who we are. That's difficult. And as difficult as it is for black women to love themselves as black women, it more difficult for white women to love themselves and their whiteness . . . because it's very difficult for people who consider themselves oppressors to love themselves. That's how the culture divides us: built-in guilt."

"In order for both of us — black women and white women — to be empowered, we're going to have to rid ourselves of a lot of feeling we don't even know we have. So I require that white women not adulate black women or feel guilt; if I'm going to align myself with someone, I require that they first respect themselves."

In another heavily attended workshop, "Black Women and

Feminism," black women discussed their fear of taking leadership and power — and the courage of black women who do so in spite of their fear.

"We have a messiah mentality," said Demita Frazier, co-facilitator of the workshop. "You think someone else is going to cover your behind for you. . . . You say, 'You're a black feminist, you tell us what to do. Teach us.'"

"Well, there's a place for teaching, but I resent that I must save someone else because they can't save themselves. . . ."

"There's no magic formula. Nothing's going to turn you into a feminist except your own courage."

"To be courageous," added Beverly Smith, "means to be afraid but to go a little step forward anyway. If you say, 'I'm not afraid of anything,' that's white boy bullshit."

"The thing about courage is that your courage turns me on," another woman said. "When I got up and walked behind Martin Luther King, when I suddenly found myself — a thirty year old woman — hanging from a telephone pole, I said, 'Hey, look at me! What turned me on to act?' Other people's courage."

Another woman added, "Black women's courage goes unnoticed. . . . The black women on my street are the most courageous people I see. She gets up to dress the kids, gets them off to school, gets herself to the subway and gets to that job where she's going to get fucked over for sure, gets home to make that meal — that's courage!"

To this statement, black lesbian poet Audre Lorde, who was present at the workshop, responded,

"We get strong by doing the things we need to be strong for."

Another theme which made an appearance — sometimes solicited, sometimes not — in many discussions and gatherings throughout the weekend was that of difference — dealing with differences in cultural background or color or class among black lesbians.

Differences that have divided Jamaican-American and Afro-American women were discussed in a workshop entitled "Cross-Cultural Relationships: Problems and Pleasures." "We didn't get a chance to do more than talk," said one woman at the workshop, "to solve any of the problems. But we talked about how difference is just difference, not positive or negative. And about how fear is the greatest deterrent to learning and understanding."

In "Black Women and Feminism," Frazier called for unity between black women and all other Third World women as well, and acknowledged a major obstacle to achieving that goal. "We must be open to Latina and Native American sisters, but this is hard because we [Afro-American people] have seen that being open can hurt us. In the past, our being open hasn't been under our control," she said.

Another woman focused on how the notion of political correctness divides black lesbians into separate, "warring" communities. "One black woman will say to another, 'You get too high,' or 'We don't wear those kind of jackets no more. . . . We don't go with those kinds of girls no more. . . . We don't wear men's drawers no more.' We're doing something to each other that's been done to

Continued on Page 6

Community Voices

get together

Dear *GCN*,

I am a woman who gave a man a gift subscription. As for Theories 1 and 2, he's my best friend and roommate, so we can share the political enlightenment. In our household we share the *GCN* and our experiences. We both find the separatist attitudes of gays and lesbians an extreme drag. We discuss our sexuality, learning a lot from each other. I suggest that others could do the same. Just because there is no sexual attraction does not mean there is no reason to get together, or is everyone only interested in finding new lovers? Sure seems that way sometimes.

We are part of a community that shares oppression. Why dish it out to each other? I am referring to the fact that my roommate has been threatened in women's bars, something I am personally ashamed of. I also object to the label of "fag hag." I wonder why we do this to each other when we can benefit so greatly from communication. I just hope that they readers of *GCN* don't just read articles pertaining to their sexual preference. I also hope that *GCN* remembers its responsibility to unite the community.

Thanks for being here,
H.P.
Cambridge, MA

friends

Dear Editor:

In reply to query about gift subscription giving: I think that Theory 2 is the correct one. Though I know that it is not the case throughout the gay and lesbian community, I have found that most of the reasonable people with whom I have come in contact have friends of both sexes and that these freinds are not necessarily part of the gay/lesbian community.

Theory I is really a subset of Theory 2. One may wish to enlighten a friend, but one has to care enough about that person first in order to do so.

I'm glad that someone cared enough about me to give me a subscription to *GCN*.

Cordially,
Peter J. Meehan
Chicago, IL

equally wonderful

Dear *GCN*,

In reply to your musing on the editorial page of the 1/3, 1/10 issue as to why women are giving men subscriptions and vice versa, and as a woman giving a man a subscription — I would tend to go with your second theory, i.e., *GCN* readers enjoy friends of the opposite sex, gay or straight. In my case I, a gay woman, am giving a subscription to a gay man, a long time friend. A major reason is the fact that *GCN* is equally wonderful for either sex, as opposed to the *Advocate* for example, which is more exclusively male oriented. And though you, understandably, cover the east coast more than the west you're still the best paper for national coverage, or local. Keep up the fine work!

Tiffany C. Vance
Seattle, WA 98102

GCN Subscription Rates Go Up!

The ugly economic realities of life in the eighties have finally intruded upon **Gay Community News**. Because of escalating costs, including a 15% rise in our printing bills since last spring, we have decided to raise our subscription rates and cover price as of the beginning of February (Vol. 8, No. 28). The new rates are listed below. We are offering a "low income" rate for one-year subscriptions because we realize that some people out there are having as much trouble with inflation as we are, and we hope that this way they'll be able to keep subscribing to **GCN**. We also hope that people will honestly evaluate their economic situations, and pay for subscriptions at the regular rate if they can possibly afford it, so that we can continue to publish as good a paper for the next eight years as we have for the past eight years.

gay in mississippi

Dear Editor:

I just left Jackson, Mississippi, where some gays call up utter strangers just to have someone to talk to anonymously. It is incredible: no *GCN*, no MCC, no Dignity, no nothing. There is gay male prostitution, reported and monitored by the fundamentalist press and condemned by the ever present Baptist, Methodist and Presbyterian churches whose solid towers loom like fingers threatening to proclaim fire and brimstone for any activity that even vaguely suggests sodomy. Yet, there are a few places like Kejfers Restaurant on State Street and the Metro-center Barbershop on Highway 80 whose set-up seems to give subtle hints, but when you go in there not even body- or eye-language dares to wish you welcome.

However, there is a little oasis in which gays are not oppressed at one side of the fence and ripped off by pimps and racketeers on the other. This is the (mostly heterosexual?) Unitarian Universalist Church on North State Street. It fully accepts and acknowledges gays. Yet, it is a small tribe who had its minister shot dead as late as in 1965 because of Civil Rights and ACLU activities. Those who missed their MCC can talk to ex-Baptists and ex-Lutherans who could not take their own church any longer but still don't abandon the Bible. There are also good contacts with the Mosque of Islam, a tiny group, mostly blacks and *dissident* good-looking Iranian students. Lately we enjoyed an excellent talk by Steve Overman who emphasized the joyuous aspects of sex (homo and hetero) and the friendship, fun, laughter and concern that should go with it but has been too long neglected by our puritan western society (too much emphasis on S&M, rear end mechanics). This somber calvinist and Catholic heritage weighs even on our liberal youngsters like a ton, because we have been programmed that way. In particular those gays over 40 who were fair game in Jackson as late as the early 1970s suffer, but they will find and enjoy good friendship with Unitarian Universalists, whether they prefer to remain underground or not.

Peter Peteris
Jackson, MS

warm and tingly

Dear *GCN*,

Joanne Brown's coming out story in your most recent issue made me feel all warm (and tingly, too) inside. In these times of constant bad news it is nice to read something pleasant and heartening. The doubt, compassion, confidence (all those human emotions) that Ms. Brown so beautifully detailed in her short story help me re-affirm my own sense of self-worth as a gay person. It makes me proud, also, to be a part of "The Club."

Thank you Ms. Brown and thank you *GCN*.

Love,
Paul Weller
Arlington, MA

el pueblo unido

Dear Friends,

Once in a while during the past four months that I have been in Central America, my friends have sent me one of my copies of *GCN*. I have read them greedily with laughter and tears.

I am writing to you to call your attention to the liberation struggle of the people of El Salvador and Guatemala and Honduras.

The FLMN (Faralundo Marti Front for National Liberation) has recently issued the call for the final offensive in El Salvador. The next few months are crucial ones as the Salvadorian people move towards victory. Over 60 million dollars of U.S. aid has been poured into El Salvador to prop up a junta that allows and performs massive, brutal repression; a junta that is not even pretending to carry out the minimal reforms it proposed when taking power in October of 1979.

The struggle of the Salvadorian people is a struggle for democratic freedom and against U.S. intervention in their country's government, military and economy.

The only way Reagan will be stopped from turning Central America into "another Vietnam" is if the people of the U.S. demand loudly and clearly that our government *get out* of El Salvador, Honduras and Guatemala. The people of Latin America have the right to determine their own government. There is no question that armed struggle and socialism are necessary to correct the conditions of life in El Salvador, where 2% of the population controls nearly 80% of the wealth and the right-wing "death squads" operate with absolute impunity.

We need to remember that the capitalist press is just that and anti-communist hysteria is a cover for the perpetration of poverty, malnutrition, illiteracy and oppression in Central America.

The people of El Salvador need our support and our solidarity in various ways. But most importantly right now we must raise our voices against our government's intervention. We must demand an immediate end to aid to the El Salvador junta and the military of Guatemala and Honduras as well.

For more information, contact the Committee in Solidarity with Nicaragua, Box 1919, Cambridge, MA. They can give you information about solidarity work for El Salvador. In the meantime, letters to your Congresspersons wouldn't hurt!

In solidarity,
Peggy Lynch
Managua, Nicaragua

their own medicine

Dear Editor:

As example often provides the greatest instruction, I would like to submit the following voter initiatives for public consideration — if only to dramatize by analogy the smug idiocy of this new tide of reactionary neanderthalism that some have misnamed the *New Right*.

I propose the introduction of legislation the effect of which would be: 1) to make the regular use of cocaine by all persons 18 years of age or older mandatory, with infractions punishable by 10-20 years in prison and/or a fine not to exceed \$10,000; 2) to require all women who become pregnant after Jan. 1, 1982 to terminate the pregnancy or face prison terms of up to five years; finally, 3) to mandate that *all* teachers in the public schools be either gay or lesbian or vocal advocates of gay lifestyles. Failure to comply would result in immediate suspension and possible corruption charges.

The folly and plain injustice of these "sinitatives" is recognizable, as ours is a nation founded not on one group's sovereignty, but, judiciously, on the notion of pluralism — a system that recognizes the diversity of cultural background and personal belief.

So first a plea, and then a warning to the Moral Majority and their ilk: Don't foist your values on me!

Sincerely,
Scott R. Alpert
San Francisco, CA

keep music political

To Community Voices:

In reference to the review of the Alive! concert (*GCN* Vol. 8, No. 20) by Maida Tilchen, I disagree that the lyrics of Alive's songs lag behind the innovative and imagistic qualities of their music. I have heard Alive! three times and each time I am blown away by the lyrics of at least one of their songs, a new image, a new innovative way of seeing something, a word that reaches way in to hook into a certain emotion. If their lyrics don't keep up — then I think it's because their music has passed the limit for mere words and human sounds. That's a plus for the music, not a shortcoming of their lyrics. In my opinion, that is.

I also had a problem with the position about politics in women's music. I think I am oversensitive when discussion begins around politics, or I overreacted when it was said by the reviewer that she gets more of a message from watching a competent and enthusiastic woman playing an instrument than from the lyrics. I felt this was kind of patronizing when it said lyrics should be meaningful but those who judge women's music solely by words are missing what's happening in women's music right now. "Should be meaningful (of course, of course) *BUT*." I think, too, it's unfair and dangerous to say one thing is "WHAT'S HAPPENING." It may be, predominant, or the new thing, or the most popular thing, but not the only thing. The use of "WHAT'S HAPPENING" subtly says it's the only important thing happening. Where does that leave those not doing that one thing? Where does that leave women dedicated to political words as their message? That may not be the vogue but it's important to them because that's their chosen contribution to women's music. Focusing on "WHAT'S HAPPENING" also seems to me to somehow discount the past. The reviewer and I both know the past in women's music is so important, but do women newly exposed to it know that? Do they know how far along those political words in women's music have carried us? Or will they focus on "WHAT'S HAPPENING" right now and accept it as the only legitimate women's music? I would have been comfortable if she had said she got "just as much" from watching a competent and enthusiastic woman play rather than "more," and if she had said that it's the "current trend" rather than "what's happening." I personally feel political word messages are extremely important and also feel, women performing their own music in their own style is political and get good, strong important messages from both. I am sort of frightened when we begin dialogues trying to establish one or the other as more important. They both exist, they both contribute.

I think I am perhaps oversensitive about politics. I think I see around me a lot of de-politics. Our politics are important and I am disturbed by the lack of politics — in fact the deliberate removal of politics, from so many of our live events. I personally am of the opinion that some of (too much of?) our culture is being co-opted, and I'm not sure where that's going to take us. Our struggle is long and hard and I am not eager to lose any hard-fought-for gains. I'm not trying to say all our music should be heavy, wordy, dogmatic or lectures but I do think we have to keep our music political. Politics are spoken with our actions as well as with our words.

Thanks for listening,
Chloe
Indianapolis, IN

a problem

Dear Editor:

The very appreciation I have for *GCN* produces problems for me. I am a compulsive, addicted clipper-filer of interesting printed items, and *GCN* provides them in quantity. My problem might be cured if I felt rich enough to subscribe to more than one copy of each issue but, since I don't feel that rich, you can guess what the variety of single-column, 2-column, 3-column, and 5-column sections does to a "clipper."

I know that it provides a variety in style which can be very attractive but how about, for us clippers, aiming to place same-column arrangements on both sides of a single sheet of newsprint? That way, clipping one story won't cut up the others.

Sincerely yours,
Fred R. Methered
Honolulu, HI

Gay Community News

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Community Voices

20 years in bridgewater

Dear GCN,

I have decided to write in my words my story, or as much as I can remember of it, of a place called MCI (Massachusetts Correctional Institution), Bridgewater, MA, the Treatment Center for the "Sexually Dangerous Persons." It is a place I label "hell hole." MCIB started in 1960. I came there around April or May of 1960. They ran me through the wringer, as did "our fine police officers from Worcester" as did the courts. I was arrested on a charge of unnatural and lascivious acts, and contributing to the delinquency of a minor, 15 years old (a male prostitute).

At Bridgewater, only three out of 30 corrections officers harassed me and only one threatened me. He was transferred. I had four therapists there who were very good and helpful to me, and today I am sure they are my friends. I can still call one or two of them if I have to or if I am uptight. I am only sorry I cannot use their names because I don't have their permission to do so. God bless all the people who have helped me.

I first met "Chip" in the summer of 1958, while selling newspapers on a corner. Chip used to hang around the newspaper office and bum cigarettes and sodas. One afternoon around 5:00 I came in and Chip said, "Hey, Bob, why don't you buy me a soda?" I did, and we became fast friends. I was 25 at the time and he was 14. He asked me to go up to his house with him and I said "Sure, let's go." So we went to his house, and it was while we were there that the first sexcapade began. He said, "Would you like to blow me?" I said, "Sure." So I did. He said "Get me some brew (beer, wine, etc.) and you can do anything you like." So I bought him some beer, and our love affair started. We even took off together.

I told Chip one day, "I am going to travel to Pennsylvania to see my step-father's folks." He said, "Take me with you, please." I said, "I can't, Chip. You're too young." He said, "I'll follow you wherever you go." He did, and we together got to Wethersfield, Conn., where we were arrested for vagrancy. He got 30 days and I got 90 days. We stayed together and had sex together while we were there.

When I got home to Worcester we went together until the inevitable happened, thanks to his jealous brother, who turned us in. I went to Bridgewater. He got probation. I was 26. It was April 5, 1960. I did sixty days there and began what I see today as being brainwashed and programmed as a "Poor me, I am sick and need help" by the police detectives, the courts, and the Department of Mental Health and staff, who was by that time a man who got fired for saying "There's more faggots on Beacon Hill than we got here" because he could not get funding for the rehabilitation programs he wanted to start for us.

So I got brainwashed for two months and then went to court in June of 1960 and was asked by the judge, because my mind was all confused, "Do you need help?" I said, "Yes." The DA wanted to get me 30 years. In lieu of a sentence I was sent to Bridgewater one day to my natural life. I did eight years.

I met Ralphe in 1961. I knew right away he was gay by the way he acted and smiled at me, so we became friends. He was two years older than me. He said, "You want to have sex?" I said, "Sure, why not." We did that for five years. Then one day I said, "Ralphe, I love you," and he said, "Me too, Bob." We've been lovers ever since then. How could we last so long together? We built up a foundation. We share *everything* together, and have no secrets from each other. The mental health in 1965 asked me to leave Ralphe for one year and they would give me a parole. I politely told them what to do with their parole. I told them that I was not embarrassed or shy or ashamed of what I was nor did I feel guilty.

The parole board was told I was too honest, too forward and would not lie about anything, so as a result, in 1968, I was paroled. I don't remember the month. I went on a nine and a half drunk due to my feelings of being strange, scorned, and lonely. After eight months out, I was asked to return as a volunteer patient. I would lose nothing. I did not believe them, so I politely told them what to do with their parole, and my parole was revoked and I was returned in 1970, 90 lbs. I left there 198 lbs. and had \$200. It was gone in less than 24 hours.

I did eight more years with Ralphe. I went to court in 1978 and won my case, and was declared no longer sexually dangerous and was released one month later from the treatment center. I returned once in 1979, due to a nervous condition and loneliness. I missed Ralphe too much. I returned once in 1980 due to the same thing.

I came back out last September; I decided to fight from now on instead of going back. I can help Ralphe better this way. I hope others can and will help too. I still miss and love Ralphe very much, and I know he misses me too. I call him whenever I can and go up to see him whenever I can. I hope the courts will be good to him as they were to me. Because once he is out he is *never* going back again. He is going to work as I am, and share everything together. We both have a lot in common, and will have and love each other for the rest of our lives. This is my story as I remember it.
Bob Condon
Roxbury, MA

denied gcn

Dear GCN,

DENIED: Gay Community News, Vol. 8 Nos. 12-18.

A specific factual determination has been made that the publication is detrimental to prisoner's rehabilitation because it would encourage deviate criminal sexual behavior.

REMARKS: Inmate receiving and/or possessing publication may be regarded as a target of homosexual advances by other inmates.

Denied — again/still, as each copy of *GCN* has been since Vol. 8 No. 12 met that fate six weeks ago. Real fine places — these prisons — going to so much effort to see to the protection of all of us poor helpless Gay Inmates !!BULLSHIT!!

This sad state of affairs is a new form of harassment in the Texas Department of Corrections intended to subvert the ruling by a Federal Judge on the mail and censorship of mail and publications in TDC, just one of the many acts of our jailers to push the freedom of mail granted after many years back to the former backward status.

In this instance it is a dual purpose harassment as it steps on a specific set of people that the administrators of prisons are always searching for ways of harassing — the gay people that are confined within.

There is a standard form of appeal for these publication denials, back to the original source of the denial. Does that sound familiar? Of course the effort was hopeless, but rather than laying down and rolling over to the snap of a finger — a letter of appeal was written — with the expected results: Denial Affirmed. Of course I am grossly dissatisfied with this state of affairs, so I will continue to press the issue as best I can from the only avenue remaining — YOU, THE PEOPLE.

Lambda Legal Defense has been appraised of the situation in hopes that they can bring to bear some legal action since the denials are parallel (and similarly ridiculous) to publication denials in the Federal Prison System.

Following is the letter of appeal which was ignored by the Director's Review Committee of TDC which states with reasonable clarity my position as a gay inmate and why the denial is absurd:

Sir:

I wish to appeal the denial of my being allowed to receive the weekly newspaper, *Gay Community News*, on the following grounds:

The newspaper is not detrimental to my supposed rehabilitation in any way, shape or form. I am 44 years of age, my sexual priorities have never been involved with any criminal episodes while I was outside of a prison environment nor have I ever had an involvement in any sex act inside of prison, criminal or otherwise. Further, my sexual priorities are in no way affected by anything I read or hear nor have those priorities changed in any way during the 32 years I have been aware of sex.

The supposition that a voluntary recipient or possessor of any piece of literature would be a target for any form of "advance" (or attack — the implied meaning) would indicate that the recipient or possessor is being revealed to his peer group (other inmates) as something other than what he was already known as, and that some member or members of that peer group would suddenly decide that the subject person is a possible object of sexual interest. A most ridiculous premise, at least.

I have been who I am, a gay person, for 32 years, 20 plus of those years confined in the Texas Department of Corrections. In a totally open society (living

quarters, not minds), I have no secrets. The receiving of a newspaper, whether it is the *Houston Post* or Boston's *Gay Community News*, will not change who I am or how I interact with the peer group that I am forced to be a member of. Mystatus will not alter or change in any way.

I am not available for, or interested in, sexual advances by other inmates, if such advances or interests would ever be brought forward. My 23 years of TDC record will indicate that to be the truth.

Gay Community News is not a sexually suggestive form of literature, but an informative newspaper oriented to the gay minorities that do not receive that information in the "popular press." The denial of *Gay Community News* is a denial to media access of interest to me that has no viable alternate. It has no detrimental effect on me or my surroundings.

It is my personal belief that no factual demonstration could be made that any publication is detrimental to any person that is not demented to begin with nor that any gay magazine/newspaper has ever been a causative factor in a homosexual "advance," or attack.

It would be possible to believe that heterosexual "girlie books" could bring an unbalanced heterosexual person to a point of frustration that would cause him to attack a person he felt was weaker than himself, to use that weaker person as a sexual surrogate of a heterosexual act. The result would be falsely labeled as a homosexual rape, yet neither participant was acting as a homosexual person in thought or intention. Simply put, consenting homosexuals do not attack each other and if an advance were to be made, it would have nothing to do with literature. Homosexuals are a social subculture, both inside prison and out; they know each other and have a degree of mutual respect.

The denial of *Gay Community News* could only be construed as a functional harassment and a violation of the mail rules agreement.

Since the procedure of appeal is a farce from the inmate end, I suggest that YOU — the readers of *GCN*, not restrained by a mass of steel and brick or the life/death administrative structure of a prison — ACT. Write letters of protest to this prison administration and encourage our legal arm to analyze the situation for possible legal action.

Protest may be to no avail since TDC is so far behind in penological modernization and so firm in refusing to change, that it is the subject of a Justice Department assisted lawsuit (Ruiz vs Estelle), which is intent on bringing it into the present and it may have some interesting personal repercussions, but life has been a bit dull of late anyway. A brief letter of purple protest will reach the trash can of the review committee at:

Texas Department of Corrections
Director's Review Committee
Administration Building
Huntsville, TX 77340

Encouragement for legal action can be sent to:
Lambda Legal Defense and Education Fund Inc.

132 West 43rd Street
New York, NY 10036 (212) 944-9488

(Remember — Lambda receives its funding from the Gay Community and is always involved beyond that funding. Please support them — you may need their assistance some day.)

Sincerely,
Fred Markham
Huntsville, TX

worry for the revolution

Gentle People,

It's Tuesday night, and I'm worrying about acid rain. I was supposed to be worrying about world poverty, but I just got paid. It wouldn't seem right. Actually, I'm not on a schedule, *per se*, but my concerns demand their due. My pay envelope contained a suggestion that I give to the United Way. I don't have spare change for random causes, but I do my part by worrying. If I weren't worried, nothing would ever get done.

People don't change things unless someone is worried. While one of Murphy's Laws is "If it works, fix it," there is no law that says, "If people are content, it is time for a change." No, the only rational basis of action is, "I'm worried." The only rational basis of social change is, "A lot of people are worried." I am one of that lot of people whose selfless worry contributes to amelioration of every common ill.

The United Way stands sickly pale in contrast to the sparkling dark force of Massive Worry. So next time some running dog of capitalism asks you, "What are you worrying for?", just tell them, "Hey, if something can go wrong, it will. I used to be neurotic, but now I'm politically correct." And tell them Murphy sent you.

Love,
Kathy Murphy
Princeton, NJ

GCN welcomes letters to "Community Voices." If at all possible, your letters should be TYPED and DOUBLE-SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, *GCN*, 22 Bromfield St., Boston, MA 02108.

divinely inspired

Dear Editor:

Since I read Sue Marlow's letter in "Community Voices" I felt I had to make some response. First, I don't think you should take what other people say so much to heart. You know that our community represents different points of view clustered around indifferent thoughts, beliefs, feelings, attitudes, values and activities. We must not feel hurt or angry when someone says something with which we disagree, and in our hurt, retaliate. Far better to understand why we are hurt and angry ... And we must not take what somebody else is saying personally. It is just life.

I don't think anyone is trying to kick you out because you're a Christian. I am a Christian and I'm not getting that message. Love your enemies, remember ...

Perhaps some people feel differently about Jesus because he was not always right. Mostly right, yes. He was a very good man, but he was not perfect by man's standards. He wasn't absolutely divine either. We are all divinely inspired, some more than others. There has never been yet a person more divinely inspired that we know. Jesus is the founder of our faith, Sue, and the fountain of the idea of goodness. A remarkable man. That is enough for us to love him. And he said we should love our neighbors and *each other*.
Peace,
Gene McLaughlin
Cataumet, MA

end double standards

Dear *GCN* & readers,

One of the effects of the gay liberation movement has been an increase in some peoples' fears that their children might turn out to be gay, or be molested (have sex with a gay person). This homophobia has caused a cry for increased penalties against male pedophiles, or man-boy lovers. Some parents are afraid that their sons can be made gay by such a relationship, even though sex researchers claim that a person's sex preference is determined by the age of five or six.

Out of fear of repercussions, and sometimes even homophobia in themselves, many gay people condemn consensual man-boy love relationships, as if to declare that there is no such thing as a gay teenager or youth, especially one that is interested in having a relationship with an adult. (I myself have known my gayness since I was eight years old, and have made it my lifestyle.) Is a youth that seeks out an adult, and feels he can't turn to a peer out of fear of being outcast to be condemned and turned away? Is the teenage boy who enjoys sex with older males to be forbidden his desires? An age is a number, not a measure of maturity.

It seems like a double-standard exists even in our gay culture. A boy may have sex with an adult woman and no big deal is made over it if they're found out, in most cases. After all, "it's only normal" for a boy to want an older woman. Does that mean it is NOT NORMAL for a gay youth to want someone older? If that boy was found to be having sex with a man, in the majority of cases, all hell would break loose. Even if the boy consented or initiated the sex and admitted it.

Why do some gay people continue to play the straight's homophobic games? As long as there's no force or coercion involved, what difference does it make whether the older partner is male or female? I'm not trying to say that there are not women who use coercion on boys to get sex from them, for to do so would be to deny reality. Such cases don't receive the press's attention, even when they are tried, because they're heterosexual acts, and everyone knows that's "Normal."

It's time that gays stopped this treachery over the issue of boy's who love men and men who love boys. As long as the gay liberation movement is divided, it's easier to control and defeat it than if it functioned as one movement, instead of as several.

A teenager's viewpoint
Donald Guenot
(name of city withheld on request)

notes on trick

Dear People,

I am disappointed when I hear a human being called a "trick." This term even showed up recently in *GCN*. If we really respected ourselves and the way we relate to others, we would not demean another person by referring to them by the terms "trick" or "number."

Lovingly,
Steve Berk
San Francisco, CA

Remlnder

Bylines/Datelines

In August 1979, in response to suggestions from our readers, we developed the following policy: datelines appear in all news stories to identify immediately the location of a news event. Bylines (such as "By Lisa Nussbaum") indicate that the writer filed the story from the city in which it took place. In the case that the story is written in a city other than the one indicated by the dateline, we use the words "Compiled by."

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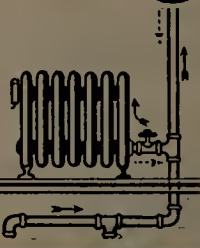
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Sheriff

Continued from page 1

lesbianism made her unfit in a job requiring close contact with female prisoners; he was specifically concerned with strip-searching, he told GCN. "I feel inmates have a right not to be put in a position of being searched by a person who has a sexual preference for them."

Kreps complained to the Civil Service Commission, which ruled in March 1980 that Rainey's decision was illegal and that Kreps had the right to be considered for a job on merit rather than on sexual preference.

Rainey appealed to the Superior Court, which rejected his appeal in August.

"They made a big issue out of strip searches," Hitchens told the San Francisco *Chronicle*. "But in a strip search the deputy doesn't touch the prisoner in any way."

"And the research is pretty conclusive that women, whether homosexual or heterosexual do not impose themselves sexually on other people. There just wasn't any reason she would act inappropriately to her position."

Hitchens told the *Chronicle* that "this has certainly been a painful personal ordeal for Kreps — she was not out [of the closet]. This case necessitated dealing with friends, and family as well, about it. They were extremely supportive, but she had never discussed it with them."

Hitchens said that the year's delay in hiring cost Kreps about \$6,000, as she remained in the lower-paid dispatcher's job.

The new agreement calls for no back pay, but it does provide for \$7536 for Kreps' legal fees to be paid by the sheriff's department. Hitchens is an attorney with the San Francisco Lesbian Rights Law Project.

Houston

Continued from Page 3

most viewed television personality in the country," she said. "He is second only to Johnny Carson, and that includes Walter Cronkite."

In her opinion, the rapid rise of right wing religious groups came about because of basic grass roots organizing and the use of orientation courses for their membership.

Locally, she said, Jack Fields, who defeated incumbent liberal Bob Eckhardt for the north Houston U.S. Representative seat, was coached at similar training sessions given by the Committee for the Survival of a Free Congress.

Candidates who fall along the Moral Majority lines do not receive funding by groups such as the CSFP unless they go through these training sessions, according to Ciganero.

The forum was sponsored by Integrity/Houston, Inc., an educational organization for Houston's gay and lesbian community, and was held at 3405 Mulberry St. Thirty-five people attended.

Conference

Continued from Page 3

us for years. It's not surprising, then, that this building isn't filled up today."

Nevertheless, many women told GCN that they were pleased with the degree of variety among the black lesbians that attended the conference. Smith commented that "the diversity in age and in dress and style was much greater than what you would see in white lesbian and feminist conferences. Black lesbians are much more creative in the ways that they dress — in skirts, braided hair, etc. And having older women there — that makes me feel it's possible to continue, that there are people who've gone before, lived lesbian lives. It makes me feel that we can anticipate getting there ourselves."

Not all manifestations of the diversity of black lesbian community

Continued on Page 10

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Records



Let It Be Known

Record by Teresa Trull

Olivia Records, 4400 Market Street, Oakland, CA 94608.

Reviewed by Maida Tilchen

Teresa Trull's new album, *Let It Be Known*, has evoked a lot of reaction, mostly negative, from women who haven't yet heard the album. Their disappointment and anger is based on the jacket photo and some other aspects of the album. Some comments I have heard include:

"The jacket photo, showing a black woman's face cut off, is racist."

"A man worked on the album, his name is on the credits, I thought Olivia was an all-woman record company."

"The price is too high. I can't afford it."

"I hated the way Teresa Trull got up at the Michigan Women's Music Festival this summer and announced that she is a 'born-again femme.'"

"That jacket may appeal to straight women and men, but not to me as a lesbian. Why is she wearing all that make-up?"

"What's happening to the politics in women's music!"

"As an aspiring musician, I hope I never have to make it like that."

"What's wrong with Olivia Records? They've sold us out!"

In defense of the album, I've heard the following comments:

"What's wrong with make-up? Why should everybody have to wear old work clothes?"

"I've seen women walking around with that album who aren't the usual women you see buying women's music in my small town. I asked why they bought it, and they said they like the cover. They weren't familiar with Teresa Trull's music."

"Most of the artists I've talked to — musicians and graphic artists — really like it a lot, they think it's real professional and real artsy. Classy."

"Olivia Records gives their artists complete control on jacket design and music. Women should blame Teresa Trull, not Olivia."

This record seems to personify for many the direction women's music seems to be going in this year, moving towards appeal beyond the lesbian community and the values that community has stressed in the last few years — values which reject commercialism and blatantly sexual advertising, and support woman-made products. Many women say they no longer care to attend women's music concerts, because the publicity clearly solicits the attendance of men. While musicians, concert producers, and record companies all claim that financial realities dictate a need to expand to broader audiences if women's

music is to exist at all, many long-time supporters of feminist musicians insist that women's music developed without this compromise of priorities and must continue without it.

Despite all the comments I've heard about this record, I haven't met anyone who has actually listened to it, perhaps because many women are refusing to buy it. The music itself I found very disappointing. Usually I feel it is significant when women musicians play in styles not usually done by women — such as bluegrass or jazz — but in this case I just can't seem to feel thrilled that women can play boring disco music just like the men do. That fine bunch of jazz musicians that Olivia has developed — Linda Tillery, Mary Watkins, Joy Pené Julks (whose picture is on the cover) — all worked on this dull collection of every slick disco cliché. On her national concert tour last year, Teresa Trull, backed by JulieHomi on the piano, did most of these same songs in either gospel or rhythm and blues style. They are terrific songs, lyrically and musically, and in concert were highly entertaining and affecting. She unquestionably could have done a fantastic album.

This album is intended as a dance album, which is definitely a need to be filled, but I find it too slow for dancing. The only song that comes off well musically is Bernice Reagon's "Every Woman" ("whoever loved a woman, stand up and call your name") which stays fairly gospel and is definitely worth hearing.

Lyrically, the album is very openly lesbian, as in JulieHomi's beautiful "There's a Light."

All my life, there were tremors
which I stifled
Would not let them get too
strong
Then your touch it moved
me. . .
The love of a woman for her
woman.

There's also Teresa Trull's tribute to the women of Olivia Records, "You're My Home:"

Now there's a difference, I'm
working with all these women
And we all see the same
One for all, and all for each
other, ooh each and every day
Sometimes we struggle and
sometimes we doubt
But we're working for the same
goals and it all irons out.

Olivia Records has developed and supported the solid, professional team of musicians, engineers and artists who made this album. Their policy of giving complete creative control to the artist is the reason Olivia exists, because women musicians wanted an alternative to the lack of control they had in the mainstream record industry. The question now is, will Olivia be finding new talent and radical directions for their music, or is this what the leading women's record company will con-

Continued on Page 11

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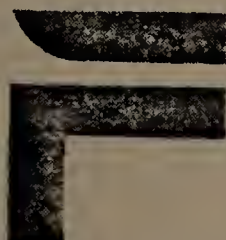
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Lesbians Living In The Country



By Lee Swislow

In September I spent 10 days visiting my friend Mary, who lives in Amesville — a very small town in southeastern Ohio. Amesville is about 10 miles from Athens, Ohio, home of an Ohio University campus and the largest town in the area. Mary is involved with seven other people in buying land together to live somewhat collectively in a rural setting. There are a number of other groups living on the land in that area of Ohio, supporting themselves through odd jobs and agricultural and home industries. I visited several of these places with Mary, and I couldn't help noticing how much the "traditional couple" was the basic community building block — the heterosexual couple. I asked Mary where the lesbians were. She introduced me to Jan Gruisenger whom I interviewed.

Jan: My name is Jan Gruisenger and I work as a co-director at United Campus Ministry at Athens, Ohio and that is a ministry supported by eight Protestant churches that does outreach and social issue organizing at the campus at Ohio University. I'm 38 years old.

Lee: How long have you been living in Athens?

J: About four years.

L: And where did you live before that?

J: I lived in Dayton, Ohio. Before that in Cincinnati, and before that generally in southern Ohio for the last 16 years.

L: How did you decide to come to Athens?

J: Well, I came to Athens because of the job. The job was open here. They were looking for an ordained minister, which I am. I am an ordained minister in the United Church of Christ, and also someone who is a feminist, and there are very few jobs looking for that particular combination of people.

L: Do you consider yourself here as living in the country?

J: For three of the four years I have lived in town, and then in the last year I have purchased, with another woman, a farm which is about 12 miles out of town, so the whole experience of living in the country, dealing with your neighbors and so on is sort of new. Basically, since when I'm working, I work pretty strange hours and I work a lot, I didn't spend much time in the country myself until this past summer, so I'm still getting oriented to that. Athens is a town of about 20,000 and it's a somewhat cosmopolitan place in that the university has about 1300 international students and people coming and going — visiting professors — and a lot of people attached to the university that make it a different kind of atmosphere than a normal town of 20,000 people. At the same time, Athens is a company town. People are in bondage to the university for employment in this area and that means that the university has quite a bit of power over people's lives. For instance, when it comes to a feminist, which is really anybody even approaching a radical feminist, they generally have been purged from the university. They don't get tenure — every year there is a woman here who doesn't get tenure and not all of them are

Illustrations by Phoebe Koehler

even feminists. So within the university-employed situation there are not very many feminists and there are certainly no open lesbians.

J: How long have you identified as being a lesbian?

L: A little less than four years — about the time that I came here and took this job.

J: Can you talk about your coming out?

L: I essentially date the first event in my coming out as the time that I met open lesbians, which in my life did not happen until I was about 30 years old. A number of people much older than me seem to have known that there were gay people in high school or in their college or in their community but not me. I never ran into any. I was married for four years and I also lived with a man to whom I was not married for about eight years and generally therefore operated pretty much in heterosexual circles. Through the women's movement I met lesbian women for the first time, when those women in that setting were able to say that they were lesbian women. It was probably 1971.

I eventually met a number of women around the country — I had a job where I was travelling and a number of women ministers and women doing campus ministry are lesbians and I became more aware of it as they began to be able to come out more. There was a long time period in there — probably of about five years — which was a process of reading things, of meeting people, of talking to people and being an advocate for gay rights, announcing things. We did a class in Dayton at the university and I remember Charlotte Bunch told me later that that was my first lesbian experience when I got up in a class of about 150 people — a woman's studies class — and announced that there was going to be a Midwest lesbian weekend at Antioch College that weekend. That was also about 1971 or 1972 and there were a lot of hoots and hollers and people staring at me and looking at me weirdly and I think I felt brave about doing those things that I was doing which included speaking up at a church convention about a resolution in favor of gay rights because I still thought I was heterosexual, or I still had a heterosexual cover, or whatever. There was not the same kind of nervousness about it that I felt later when I changed my own definition of myself.

In Dayton, at that time, I did a number of marriage services for lesbians who wanted to have that kind of wedding-type ceremony. That was not legal but kind of a service. I probably did four or five of those before I left Dayton and all of those things brought me into contact with more and more lesbians. When it was time for me to leave Dayton — and I couldn't leave a friend of mine who was a very good woman friend — after some muddling around it finally dawned on me that I really had fallen in love with her. If I had still lived in Dayton we might have still been just friends; who knows. Anyway... that relationship did come together. And she did move here about a year after I moved here. I think as soon as I was aware of what was going on in

the relationship, it was generally pretty easy for me to say I was a lesbian. There was not a long period of time, probably because there had already been this five year period of muddling around. One of the first things I did when I came down here was to get a group of gay people together and to talk about organizing a gay hotline and talk about some services to the gay community like that here.

L: How open are you about being a lesbian — both in your work life here and in the country?

J: Well, fairly open. There are probably a couple of notable places where I either choose not to say anything or feel nervous about being open. I have a good relationship with basically all of my family members except my father — we haven't had a decent conversation since I got arrested in the draft sit-in in 1967 — it's been politically downhill ever since. Another area is within some of the church-related work that I do. There are a number of people in the denomination that I know through church-related activities that I've been involved in for the last 16 years that I still feel somewhat nervous about, when it comes, for instance, to putting my name in our statewide church newspaper as a contact person for the United Church Coalition for Gay Concerns in Ohio. I don't know how many people I'm fooling. But there are still a few edges around church settings where I'm nervous.

The other problem is where I live, which is out in the country and again I don't know how many people we're fooling. We are called in the area where we live "those two women" — that's our name — "those two women." "Those two women that bought that old Howard farm up there — those two women have done so much work — why those two women went out and fixed their own water line." People who live on our ridge, with one exception, are generally religiously conservative. They either belong to the Nazarene Church or the Church of Christ and have a pretty strict sense of moral values about how things should be done. Generally no one has been hostile, they've been very friendly, but it's not a setting where somebody comes out, really. Also, it's a general problem I think in gay relationships that two people in the relationship don't feel equally comfortable about being open. That's the case in my situation: that the person that I live with feels much more uncomfortable than I do about being open about it. So definitely living together, where we live in the country, is not a place where it makes a lot of sense, but at the same time, I think people can figure things out. Our best friend is a woman who lives up the road, and a neighbor of ours, and I think she's figured it out — she's not stupid. I don't think she would say anything. She said some kind of strange things, that made me think she was kind of nervously getting around the edge of it.

L: I know when I called your house and spoke with the woman you live with, she was concerned that I was talking on the party line, which had never occurred to me as something to worry about. I felt here was a whole new realm of things in the country to be aware of.

J: Some people are nervous on the telephone anyway. Two lesbian students called me from up the street from the dorm the other night and the first question they asked was, "Do you think anybody will be able to trace this call." There are good reasons why people are nervous, but in the country al-



most everybody has a party line. I don't even know if you can get a line that is not a party line, and we have thought about trying to get a private line simply because you are not the only person who calls up and says the kind of things you said.

L: Have you ever felt physically afraid that someone — some men — would come and attack you either for being two lesbians or just for being two women, without a man to protect your honor?

J: No. When we lived in town we got a little bit a harassment from some kinds in our neighborhood — generally 12 to 14 year old boys who seemed to think it was good entertainment to hassle us — and they would holler out "lezzies" and names like that. They put cherry bombs on our carport and threw mudballs at our car. And one of them shot a bee-bee gun through some of our windows. We weren't there but found the holes later. Pretty low level harassment of the kind of things 12 to 14 year old boys do, and they seemed to get tired of it. But we've not had anything like that in the country. We certainly live on an extremely isolated road. I don't know, there are not a lot of teenage boys on our road, which is probably just as well. We've worked hard at befriending the ones there are.

L: Had you been nervous when you bought the land?

J: Not too nervous.

L: I've heard that people here in the country have a very individualistic attitude — live and let live — and that therefore there might be less harassment from people out here.

J: I think it's a curious mixture of having a pretty rigid standard that people should operate by, but then on the other hand people are generally neighborly and help others out. Maybe they don't like you, but simply because of survival and living nearby means that in a lot of situations you need to cooperate and exchange tractors or whatever. And there's a pretty high tolerance of eccentricity. I mean there's a lot of pretty eccentric people that live on our road. The people that live up from us are a woman and her sixteen year old son and she lives with a man to whom she's not married and people don't seem to like her too well for whatever reasons, I don't know, but you know there's nobody unneighborly, nobody harasses her. I think that the pressure of urban living, which means that, in particular, when it comes to kids, that there needs to be outlets for a lot of energy. The harassment, violence, whatever, the pressure that makes people do that, it doesn't exist in the country as much.

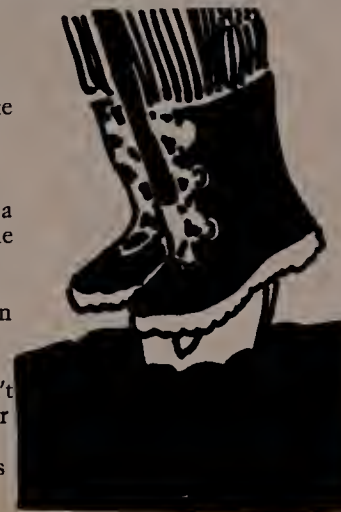
The last few people that owned our farm have all been eccentric. People's eccentricities generally are something to talk about — it's what makes the conversation interesting — but people don't seem to be so troubled by it.

L: What do you think social life would be like for a single lesbian in this area? How would people meet each other?

J: I think that the hardest situation of social life is for single lesbian mothers and there are very few people in that category in this town, which means they don't have any support from each other. There's really only one that I know of that lives in Athens, and she feels that generally people don't understand her situation of being a mother. The primary lesbian community here is under 23 years of age, so you don't have mothers primarily. You also have people that are here for a short time. They are going to school or they came here with somebody that's going to school or whatever. They don't expect to stay here; they don't have any stake in the community. And they're generally like most student-age people: into dating around, going with someone intensely, breaking up after 2 months, a lot of just sort of normal student behavior, so that makes the whole concept of a lesbian community extremely transient. So if you're single and 20, no problem. If you're a single mother and 28, then it's rough because everybody's a student, you know, and expect to call you up at the drop of a hat to come uptown and have a drink, and you have this child that's already asleep.

L: How would you describe people who are your friends — do you have gay friends, heterosexual friends?

J: Well, we sometimes say we don't have any friends, which is not quite the case. The woman I live with, in particular, who's older than I am [in her 50s], feels the lack of any older women at all, and it's really quite desperate in the sense that there are not really any older feminists or lesbians. We do get invited to places by heterosexual couples, not too often, primarily by people that I work with. Sometimes we go, but it's a little awkward. There's usually husbands and wives there and then us. Maybe they all feel comfortable, but we don't feel very comfortable, especially last New Year's Eve. Everyone was kissing on New Year's Eve and it was a little awkward. There is a couple in the community who are in their late 20s and they've lived here about five or six years, and probably will live here maybe the rest of their lives or whatever. We see some people that we share some



interests with and a lot of interests we don't share. Simply that people are lesbians does not guarantee a whole lot of things in common. When we lived in town we did live with two other women who are a couple and they are friends of ours, again much younger. It's the kind of thing where Christmas nobody is here besides us. Those kinds of situations are particularly lonely. I think that probably we expect that our primary sources of friendships are other lesbians, but again, in our age bracket, they're not here. That's not true — they are here — I think they're here, but we don't know who they are.

L: Do you think they are here, older unmarried women, scattered, maybe, in family situations?

J: I have read in the last year very interesting things. Twice in the obituary column I read about older women who have died, and they have said things like, "She was survived by three neices and four nephews and a very close friend," so and so, and they give the name of another woman. I have read that maybe two or three times. So you can only surmise things. There are a couple of women whom I introduced to each other. They're a couple now that live about 30 miles north of here. One is in her mid-40s and has six children, and one is probably in her late-30s. Again, they're people that, other than being generally in the same age group and being lesbians, we don't have anything in common with, and it seems to be the case that most of the older lesbians who are in the community don't find feminism a language that they use. Both of us came out of the women's movement and we see that it is a primary way that we talk about a lot of important things in our lives and it has to do with books we read and meetings we go to. There have not been other women around very much except some of the younger women that I mentioned that also are interested in that.

L: Do women, or men, who are students here who are either confused about their sexuality or who come from small towns and feel really isolated come to you as someone they can talk to about that sort of thing?

J: Yes, both students and people who end up living in Athens, and people within about a 50-mile radius of here, sometimes farther than that. Southeast Ohio is a rural area, a poor area, and there are simply no resources for gay people, not even gay bars, much less other kinds of support groups. So people do come to Athens and they either hear about me, or they might hear that this building is a place where lesbians can get together and hang out. They might find the phone number of our hotline which rings here. So both students and a lot of other women around call. I mentioned these two women in their 30s and 40s that I introduced to each other. They were both sort of lonely lesbians who were living about 40 miles from here, not knowing how to find any other lesbians their own age and I had no idea how to find any other lesbians their own age, but it happened I introduced the two of them and they're still together. It's a little risky doing that sort of thing. It's not one of the things I thought would be part of what I would be doing in the world — having an introduction service.

L: Do you think gay people from a rural area, from out here, would be more likely to move to the city than to settle out here?

J: Yes, it's true of kids in general who grow up in this area, they generally move if they get a chance. I suppose particularly that would be true of upwardly mobile people, as well as minority people as well as gay people as well as anybody who thinks they don't quite fit. There certainly are people who grow up in this area and marry and stay here, but anybody who feels like pushing the edges out of their existence would leave. So for gay people, probably especially so, and especially for gay people who don't live in Athens.

L: What are ways people can be responsive to the needs of lesbians and gay males out here?

J: The more open people can be, the more likely gay people are to get service. There is a woman at a community counseling center in the next county who has been able to be pretty open as a lesbian counselor, and that means that all the other counselors from counseling agencies funnel gay people into her and tell their friends and people sort of trickle in. That's the same thing with me, that I've been able to be somewhat open is sort of responsible for this continual parade of people that come through here needing support, needing somebody to talk to. Whether attitudes are changing or not, whether people are feeling secure or not, or working in places where they feel safe enough, that certainly would make all the difference in the world in whether gay people are able to come out. We've also done, for instance, sort of training sessions for the counselors at the university about working with gay people, some of the things that you watch out for, and I have tried to do some of the same things with community mental health people around here, but we just really don't have the staff and time to do that. And we do things like bring in films and speakers.

L: Have you ever had any trouble getting announcements and reports in the local news?

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Theater

Sylvia Plath Transformed On Stage

**Sylvia Plath:
A Dramatic Portrait**
*With Linda Robinson, Ingrid Bar-
Aba and Dorothy Gallagher*
Directed by Deborah Crockett
Conceived and adapted by
Barry Kyle
At the Court Repertory Theatre,
26 Overland St., Boston
January 16-31
Info. (617) 267-9446

By Marty Kingsbury

The issues of our time which preoccupy me at the moment are the genetic effects of fall-out and the terrifying marriage of big business and the military in America. Does this influence the kind of poetry I write? Yes, but in a sidelong fashion. My poems do not turn out to be about Hiroshima, but about a child forming itself finger by finger in the dark. They are not about the terrors of mass extinction, but about the bleakness of the moon over a yew tree in a neighboring garden.

(from *Sylvia Plath: A Dramatic Portrait*)

Living inside the imagery of insanity, death, ecstasy, fear, Sylvia Plath was admittedly ambitious in her work, determined to have it published, affirmed, rejoiced, determined to influence other people with her poetry, to give pleasure as well as insight into the human nerve. Ambition is not a pretty attitude for artists or women, and the results often take a terrifying toll. Plath, with her act of suicide, became a symbol of women poets — a proof that it is a virtually impossible task to be a woman poet in a patriarchal world. Mental disorders, physical disorders, breakdowns, mental institutions, electro-shock therapy — why? Is it because as a woman poet she found it easier to communicate with her local midwife who knew nothing of poetry than with other poets who were all men? Or was it because she was fascinated by the terrors of death, caught in isolation, labelled by

critics as a "confessional poet" whose "next book may remove all doubts" as to her talent?

And then suicide, the act, possibly, of taking control of her life by taking control of her death. In her poem, "Lady Lazarus," she speaks to the act of her attempts at suicide, once every ten years, once a decade.

And I a smiling woman.
I am only thirty.
And like the cat I have nine times
to die.

Later in the poem, it is almost a congratulation:

Dying
Is an art, like everything else.
I do it exceptionally well.

This relationship with death is not unique to Plath; with honesty rooted in the kitchen she speaks to the silence which she suffers:

Now I am silent, hate
Up to my neck,
Thick, thick.
I do not speak.

(from "Lesbos")

The play, *Sylvia Plath: A Dramatic Portrait* is really a combination of two one-act plays. One is an account of her life and suicide, conceived and adapted by Barry Kyle, drawing from letters, poems, prose and reviews of her work. The other is Plath's radio drama of three women in a maternity ward. Each of the plays rely on the technique of three voices working almost solely in monologue, giving the impression of schizophrenia, of a soul divided, of voices that cannot reach each other. All the characters in each play are named Sylvia, and her haunting presence emerges from many directions. The two plays taken together follow Plath through her birth, life, death, and finally, in the maternity ward, it returns to birth. In this structure there is the essence of Plath's nine lives, as she passes through death and returns to give birth.

The production by the Court Repertory Theatre is, unfortunately, very uneven. Some wonder-



Linda Robinson and Ingrid Bar-Aba in *Sylvia Plath: A Dramatic Portrait*

ful work is done with light and shadow, illuminating Plath's recurrent journeys into death. Linda Robinson, one of the performers, is simple, acute and vivid; she accepts that the imagery of the poems is from the environment which Plath lived with, not something she just made up. For one of

the poems, she stands in a Bell Jar of light, whispering, crying, reaching toward sanity, knowledge, into the darkness with her wrists extended. She is vulnerable, alive; she gives entrance into the honesty and cat-like curiosity of Plath's imagery. Yet Robinson's performance is contrasted by Ingrid Bar-

Aba, whose melodramatic approach is drawn out of all proportions. Whether this is the choice of performer or the director, I could not tell. There were moments when truth surfaced despite over-acting, when real laughter emerged from her throat and real tears came to her eyes. The two women play opposite and often apart from one another representing, I suppose, the ambitious vs. the imagistic Plath. But this is too simple. Plath's voices merged and blended death into life, and she did it exceptionally well. The third voice of Dorothy Gallagher is simple, understandable, hinting of the depth which Plath's poetry provokes, balancing the separated voices.

Deborah Crockett's credentials for directing this play, as the daughter of Plath's mentor Wilbur Crockett, are not enough to make this play consistently pulsate with the vitality of Plath's poetry. The complexity of Sylvia Plath is not fully realized, the journey through the poetry does not fully become the drama of survival. *Sylvia Plath: A Dramatic Portrait* is a reminder of the dramatic power of Sylvia Plath; in light and shadow, moments linger, echo, haunt, but they are only moments — a reminder of what the poetry could be if the journey were fully realized.

Exploring Violence Against Women

The Witch Papers

*With Diana Davies, Hillary Kay,
Jarie Picard, Jeannette Mazima
and Susie Chancey*
*Produced and Directed by The
Big Hags Theatre Company*
Collage assembled by
Diana Davies
At the Studio Red Top, Boston
January 18, 25

By Marty Kingsbury

The Witch Papers is a history of violence against women, a collage of documents, poems, songs, stories, dreams and journals of women who refuse to live by the patriarchy. The emphasis is on connections: women of lesbos, of the middle ages, of modern western culture; the mutilation of women by fire, rape, imprisonment, insanity, high heels, make-up; the courage of women to be hags, crones, amazons, sisters, lesbians, women silenced, women enraged. Although most of the material is drawn from modern sources, the work pivots on the burning of witches in Europe, 1300-1600 A.D.

Consider an estimated nine million people burned, mostly women; the patriarchal scholars found it too trivial to record in textbooks except in a few footnotes. Consider the expense of the mechanisms used — the horses

and ropes for quartering the women, the irons, chains, prison cells for enslavement, the wood for fires to burn women alive, the stout men hired for inquisition, the gay men used for fuel, the machinery invented for pressing women to death, the guillotines, the scaffolds, the rope for hanging. Consider the children forced to watch or burn with their mothers. Consider the thousands of cats drowned in sacks as rodents and vermin invade the cities carrying with them the bubonic plague. Consider the mentality that necessitates these actions, perpetuated by the institutionalized Church.

Roxbury dawn sees sorrow on the
faces
Of the friends and family held so
dear.
Women have vanished, disappeared,
Women's lives have been taken
here.

Sing of the sisters who are gone
They are buried deep as the fear
within the core of my heart.
Only the tears and the bitterness
remain
And my anger cries alone once
more.

(song by Diana Davies)

The Witch Papers emphasizes connections not only in the stories that are told, but also in the way they are presented. Movement, like moving photographs, accom-

pany the poems, stories or songs. As the catalogue of witches who were murdered is recited, the actors express through their bodies the moments when the finger is pointed pronouncing "Guilty," when the rope is pulled taut, or when the fires begin to blaze. It seemed corny at first, but the effect is lingering — the images cannot be erased from my mind — the rope is pulled, the woman's back arches, the Inquisition calls out "Guilty."

Similarly this technique is used to show women addicted to tranquilizers: their bodies growing numb, their voices losing resonance. Women silenced through history, silenced still, becoming enraged. "Sing of our sisters who are here/ . . . our anger cries alone no more." (Diana Davies)

The Witch Papers gives courage as well as pain, it laments and rejoices, gives some tactical advice for going on, and claims women's memory from before the fires began. Ancient and modern, ugly and beautiful, common and profound, and highly subjective — women are beautiful, our power to heal is enormous, our depth of love is infinite. We must not be victims of atrocity; courage is ours for the claiming of our minds, our bodies, our souls.

Black Lesbians Meet

Continued from Page 6

were so easily and eagerly received, however. Some women present at Friday night's entertainment were disturbed by the dance performance of Lady Diana, who bills herself as an "exotic dancer."

Smith explained, "Her performance was problematic. She seemed to be dancing for us as if we were a group of men . . . Some people were wild [about her performance]. Others were made quite nervous by it. One woman said, 'I never thought I'd see anything like this, as a lesbian.' And I guess I never really thought so, either."

Asked to comment, Luvenia Pinson, a member of the CVOBW, said, "Some very sophisticated feminists said it was 'very male identified.' I don't know what that means. If they saw her with Alvin Ailey or something, they probably wouldn't say that. Lady Diana's dancing is her creative expression and she's very well known in the lesbian community here. I go see Lady Diana every opportunity I get. My problem is that I don't have enough time to go see her."

Other evening entertainers at the conference included vocalist Linda Powell, flutist Nancy Green, and poets Joanna Reather-

stone, Becky Birtha, Loretta Bascomb and Jabu.

One act presented by Danitra Vance, a comedian from Chicago. "A brilliant artist!" is how one woman described Vance. "What she's doing is significant because most of the participants in the school of black comedy are male — like Flip Wilson," the woman told *GCN*. "But her humor is different because she's a woman — and a lesbian and a feminist. She's a black lesbian feminist comedian in consciousness and delivery and content — which makes her different from Robin Tyler, also."

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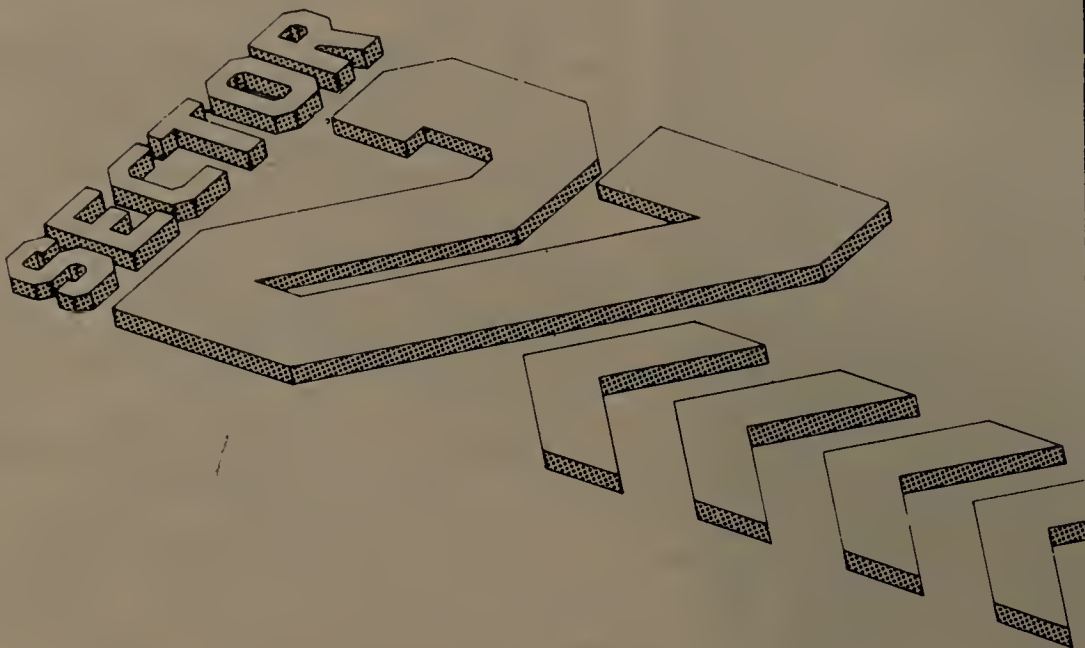
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Voices in the Night

Chapter 7

By Andrea Loewenstein

Josie MacMillan's life had been hard, ever since the death of her lover, Fran, some ten years ago. Alone and with a serious drinking problem, Josie's only friend was her dog, Tiny. To make matters worse, Josie was mugged in her doorway, returning from a meeting of the newly formed Brimpton Street Self-Protection Association, and was found by Bell Norton, the lover of Josie's teacher, Ann Morgenthal. Once in the hospital, the BSSPA members proved to be real friends. Sam Murphy took time off from his affair with Manny Brighton (another BSSPA member whose jealous lover, Dave, has kicked him out) to keep Tiny until Josie's release. Ann came to visit Josie, and best of all, in the hospital, Josie met Lina, a blond hooker who had been hospitalized when a trick beat her up.

Josie and Lina have been released from the hospital and are presently in a cab on their way to Josie's house.

I don't need no one's pity," Lina repeated for the umpteenth time, in the taxi. "I don't need no one apologizing for me. I am what I am, and I done what I done."

"Aint no one gonna put you down, Baby," Josie reassured her, also for the umpteenth time. "Not when Josie's around, they won't. Anyways, my friends aint like that. They judge a person for what they act like, not where they been."

"Yeah, I know that schoolteacher type," Lina mumbled. "They talk real nice to your face and as soon as you're out of the room, they start analyzing the hell outa ya. Talking about your mother and all that, like saying the reason you done the things you done is 'cause your mother beat you when you was two and all that shit. I warn you now, Jo, when someone says something about my Mom, rest her soul, I start fighting. I don't care if it's your schoolteacher friend or what!"

"Aint no one gonna say nothing about your Mom," Josie reassured her again. "They're my friends, see, and they want what's best for me. They know how lonely I've been. That's the only reason I sometimes had one too many, you know, cause of the loneliness," she added carefully, stealing a look at Lina.

"Yeah, and who could blame you, all on your own like you been," Lina said warmly. "Easy for them to talk!"

"Yeah," agreed Josie. "You got a point there."

"I know I do," Lina nodded her head fast three times. "Listen, I been around long enough to know what I'm talking about. And one thing I know is a big woman like you needs someone to look out for her. Get her meals on the table. Provide a little warmth."

"Well, I may be on the big side . . ." Josie had begun, when Lina cut her off.

"Listen, I aint knocking it. I told you I like my women big. Specially when you're built bony, like me, it gives you something to hold on to."

Josie laughed. "Baby, remember when I thought you were straight?" she asked. "Glad we got that one straightened out!"

"Uh-huh!" Lina's head came down on her shoulder. "I'll take a man to make me some money, but gimme a fine big woman when it's time for loving, that's what I always say."

"Alright!" Josie watched the familiar streets roll by. She'd only been gone a week, but it felt like she was coming back to a brand fresh new country. And coming back in style, in a cab, with her woman by her side. Only one thing was needed to make it complete, and they were on their way to get him. "Wait here," she directed the cab-driver. "We'll be right back." She'd thought she'd rung the bell to Sam's place, so she was confused when that other one, Manny, came down. "Oh— I must of got the wrong place," she'd begun, embarrassed, but he corrected her.

"Oh, this is Sam's alright. I'm just uh-staying here for the moment. Come on up." At the top of the stairs, a barking, panting, wheezing black mass almost knocked Josie off her feet.

"Down, boy, Tiny," she ordered him. "I want you to meet your new Auntie." When all three males were paying attention, she introduced Lina properly. "Boys, this is Pauline DeLong. And we'd like to ask you all over to our place some night next week. For dinner."

"Notice how scruffy he looked," she told Lina in the car. "Manny, I mean. Boyfriend trouble, that's what it is. He's got himself in deeper than he intended to and now he's sorry."

But once in her (now *their*) apartment all others were forgotten. Lina looked around, taking in the color TV, the old but still nice furniture, and the religious pictures. "It's a long time since I been in a real home," she said finally.

"It's a long time since I— since I . . ." Josie tried to answer, but her throat was all filled up. Lina came and stood next to her. Josie put her hands on the back of the smaller woman's neck and a shiver went through her whole, entire body. "I could show you the kitchen . . ." she started to say, but Lina was pulling on her.

"Hey, how about if we save the non-essentials for later," she said. "Don't you got a *bed* in the house?"

When they got there she sat down on it quietly and a little shyly, like it was her first time. Josie undressed her slowly and tenderly and then took off her own things. "I'm not young no more," she reminded Lina. "And I put on quite a bit of weight . . ."

"Hey," Lina stood up. "You better take a real look at *me*. It aint too late to tell me you changed your mind. I aint seen thirty for a while. It's my hair that fooled you," she added. "Maybe I should let it go grey now. Can't stay young forever."

Josie looked hard, and at the same time as she knew that what Lina said was true, she also knew it didn't matter. That she felt just the same about Lina as she had, even

Continued on page 12

THE GAY GUY'S GUIDE

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1

Direct from New York:

"The Greek Connection"

"Snowballing" (X)

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Al Parker is

"WANTED" (X)

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Country

Continued from Page 9

J: We've had two problems. One has been with one local radio station. Susan Griffen [feminist author] was here and was warned not to say anything on the air. She was told if she said "gay" or "lesbian" or anything like that, they wouldn't put it on. Then when we did the "Homosexuality and the Church" workshop, we wanted to put paid advertisements of that in several of the papers in small cities around here and at least two of the communities would not take the ad. We have advertised the Gay Information Service in the local Athens paper on and off.

L: There are a lot of people coming out here to establish these rural communities — sort of radical or progressive people, both from this area and from other places. Do you think that will make any difference in the general political climate in southeastern Ohio?

J: Well, I think in the Athens area it makes a tremendous difference. In all of southeast Ohio, I don't know. Most of the communities I know about are clustered around Athens. I don't think there are a whole lot of other places. They are centered around here because the university is here, and Athens is a way to live in the country and also be around some other kinds of resources. I think it already makes a difference in local politics, the kind of political groups that are available, things like the food co-op, and environmental groups, and anti-nuke groups and that sort of thing. A lot of the permanent on-going energy for those endeavors comes out of people who live here permanently in the communities. Also, I think it's a sense of support to us, to two lesbians living together. We have envisioned the possibility of other women living with us, that we might be a women's community of more than two. Simply knowing that the other communities exist, we know people in almost all of those communities, is a sense of support and security, that some of the kinds of things they're talking about — land trusts, exchanging tools and machinery and equipment and that kind of thing — I think is supportive. Even though most of



those communities are either predominately or entirely heterosexual, they generally are not made up of anti-gay people, and are a source of that permanent, on-going base in the community that is not here in the lesbian community.

L: Do you ever think about moving to the city where it's supposedly easier?

J: I lived in the city for a long time before we came here. I don't know, I don't think I had ever thought of myself as moving to the country. I had probably expected that I would stay in the city and be in the city most of my life. But I am finding tremendous enjoyment in having the farm and working there and doing manual labor that's some kind of a counterpart to the headwork and interaction with people kind of job that I have. I think I've always been an outdoor person, but had fewer opportunities to really get out, and now that I live in a place where I can be out as much as I want, I really feel as if I'm coming out as an outdoor person. It will be quite awhile before I get enough of living in the country. When it comes to another job or employment after I'm doing what I'm doing here, the chances are good that anything like that would be in a city probably, rather than a rural area and at this stage that would be one of the liabilities of taking such a job. So despite the somewhat isolation and lack of a permanent peer support group, I think the trade-off at this point is worth it.

L: Can you say a little more of what your vision of a women's community of more than two

would be?

J: I like living with other people.

It's the way I've lived for ten years, and it's the way I expect to live. I think it's a pretty heavy strain on a relationship within a couple when only two people live together. I don't think it's a very good way for couples to survive to only have each other. It's too much of an emotional overload on one other person. Then, simply in terms of work, we could use all the people we could get. It took us this summer, all of the time and energy that we had, to keep up with the garden, the weeding, and mowing the yard. We got a little painting done and fixed a few other things, so I simply like the idea of having three or four people to take turns cooking meals and share all the other work that needs to be done. And not just share the work, but to share a lot of things. If you live with four people, there's the chance that one out of those four might like to go to the same kind of things you do. When you live with only one other person, fifty percent of the time they don't want to go. It expands support and friendship in a good way.

L: Is there something here you would call a feminist community that is different from the lesbian community, and what kind of connections are there between the two?

J: Generally as far as organized feminist activity, there is not a great deal of it, but there are various levels of things. For instance, there are people who work with the battered women's shelter called "My Sister's Place." In terms of an organized visible group in

Athens, there is the Athens Women's Collective, which is sort of an all-purpose feminist group.

As far as I know there have always been lesbian and heterosexual women involved in that together, but lesbians have generally outnumbered other women, and therefore women have felt sometimes some intimidation, left out, like they're in the wrong place, or whatever. A feminist community that's not lesbian, that I know of, exists only in a couple of places, and those are some consciousness-raising or support groups that have continued in the community. There are still obviously a lot of tensions with heterosexual women and lesbian women working together. You know if you've got a 50-50 balance, more or less, then everything's fine, but if you have a whole lot of heterosexual women and only one or two lesbians, then the lesbians are generally nervous. If it's the other way around, the women who are not lesbians are nervous, so there's still a lot of work to be done there. Now the women's coffee houses that we do, I'd say last year especially, was a pretty good job of all women coming together and participating in the coffee houses, both as leaders, reading poetry, playing guitar, doing music, and it was certainly one place where women had a chance to get together and have a good time and relax and all sorts of women come. But it's not like some places where you can go where there's a women's coffee house going on every Friday and Saturday night. We only manage to have one about once a month.

I know there's a lot of mythology about how well things are going in big cities, but I still feel like there's a whole lot of different diversity of groups there. I read newsletters and newspapers. There's older lesbian support groups and lesbian mother groups and I know a woman in Boston who said she started a chemical free, non-alcohol, non-smoking group for lesbians.

Community has partly to do with how often you see people, how much you're able to just keep up with what's happening in their

lives. And in a place like Athens, that's very manageable. Almost everybody knows what everybody's doing anyway. You don't even have to tell anybody. Just the news makes its way around. So in some ways the sense of community is possible on a different level. Maybe not the close personal level where you just share everything, talk the same language, know exactly what somebody is talking about, but on a different level of knowing and living through with people crises in their lives and changes and moves that's more on a neighborly style. Anyway, I think, in rural communities, that's the way people have shared life.

Black Lesbians

Continued from Page 11

"One lady from DC wanted her money [for the Saturday night dance] back because she was terrified of New York and wouldn't go out at night. I felt like saying, 'If you don't like New York, why didn't you just send us a donation?'"

For more information about other activities sponsored by the Committee of the Visibility of the Other Black Women, write to Gail Johnson at 72-15 41st Avenue, Jackson Heights, New York, 11337, Apartment D43.

Voices

Continued from Page 12

though she was a middle-aged grey-head like her, and not the young blond she seemed like at first. She took Lina's shoulders and pulled her close. She could feel something beating in Lina's thin neck just like a small scared bird. Then Lina layed down on her, pressing all of her small weight against her, and Josie could feel something hard and heavy break up in her chest.

She didn't know how to say what she had to say, so she just reached up, took the tired, beautiful breasts into her mouth, let her tongue caress the soft wrinkled belly. "You let it go grey," was all she could think of to say. "Go on and let it go grey."

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All subscriptions are sent in sealed, plain envelopes. Make check or money order payable to "GCN." Do not send cash through the mail. Our subscriber list is confidential, and is never sold or used except for mailing GCN. Add 20% of regular rate for foreign.

Please don't delay, offer expires January 31, 1981.

Classifieds

WORK YOUR OWN HOURS

GCN is looking for two Ad Reps to start immediately. Full-time and part-time available. Meet new people, explore new places. 20% commission. Will train. We supply leads! Call Larry at GCN, 426-7042.

Impoverished news editor needs donations of bedroom furniture — dresser, desk, bookcase, double bed. Call Denise at GCN, 426-4469. Thanks.

FREE GCN!

If you are organizing or attending a convention, workshop, or meeting and would like to distribute free back issues of GCN, please send name and address to which they should be sent, number of copies desired, date needed by. Please give 5 weeks advance notice. Write to GCN Promotions Dept., 22 Bromfield St., Boston, MA 02108.

LESBIAN MOTHERS

I am working on an article for GCN about lesbian mothers coming out to their children. If you'd like to share your experiences in doing this or discuss your reasons for not coming out, please write to Gloria Berkman, c/o GCN, 22 Bromfield Street, Boston, MA 02108. If you use real names in your description, please indicate if they should be changed in the article.

DEAR ADVERTISER

If race is not a crucial issue for you, why put it in your ad? It is not a required formula: GWM, GWF are not necessary; GM, GF would do as well, unless you really want it otherwise.

HEY, BUDDY, CAN YOU SPARE A JOB? GCN part-time staffer needs second part-time job. Experienced photographic technician with other miscellaneous skills. Prefer gay environment. Contact David, GCN 426-4469. (c)

PRISONERS

PRISONER SUPPORT GROUP

If you are gay or straight and you've a lover, loved one, family member who is gay and is presently incarcerated in a Prison here in Mass. or elsewhere, and you would like to talk about it, and receive support from others who are experiencing the same pain, anger, and frustration that we feel when having to deal with the Prison System, then drop us a line telling us about your present situation. Group will form when we have at least ten people who are interested. Write: Prison Support Group, G.C.N., 22 Bromfield St., Boston, MA 02108.

The American Civil Liberties Union (ACLU)'s National Gay Rights Project has announced the formation of a Gay Prisoners' Group which will "document incidents of selective abuse or discrimination suffered by lesbian and gay prisoners at the hands of police, the courts, jail or prison personnel or other prisoners." This is the first comprehensive program for collecting data on the status of gay prisoners. Anyone having information about selective abuse in U.S. prisons should send it to Don Campbell, ACLU NGRP Prisoners Committee, 633 S. Shatto Place, Los Angeles, CA 90005.

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GAYCON Press Newsletter: news and other useful info about gay prisoners is available from U.S. Mission Outreach for \$6 per year (FREE to prisoners). Write to Ron Endersby, Gaycon Press Newsletter, 20 12th St., No. 326, San Francisco, CA 94103.

ORGANIZATIONS

WOMEN'S SUPPORT GROUP

Ongoing group of women involved with gay men open to new members. Free. For info call Marie 5-8 pm 277-2470 or Mary 9-2 pm 484-0260. (27)

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Untarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

United Methodists for Gay and Lesbian Concerns Resurrects!

Write — Affirmation, Box 202
745 Comm Ave, Boston, MA 02215. (50)

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090.

A ROSE AMONG THE THORNS

There is a rose budding among the thorns in Bristol County. The Bristol County Homophile Alliance for Political Action is that rose. Would you like to see the rose bloom? To do so we ask only that you send us one dollar. BCHAPA Box 107, Dartmouth, MA 02174. Thank you. (20)

IDENTITY HOUSE

Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5pm Sat. for women, and Sun. for men. Free walk-in: counselling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. 212-243-8181.

JOIN INTEGRITY

Gay Episcopalians and Friends. Chapters in major cities, worship program, social events. Free publication sample on request. Write J. Lawrence, 10 Mercer Ave., Dorchester, MA 02124. (617) 262-3057. (26)

GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from noon til midnight. (20)

NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work—join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

NH LAMBDA

Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Nashua: 889-1416; Dover/Portsmouth: 431-1541. A statewide lesbian organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (c)

New women's media group committed to lesb. educational outreach thru media sks mems. Need assistance w/marketing, graphic design, fundraising, media work. Letter of interest &/or resume to Women's Educational Media, Inc, 36 Colwell Ave, Brighton, MA 02135. 367-2086. (8)

Are you interested in forming a Gay Communal Retirement Center? Join others in the Ganymeade Society who are forming now Write: Ganymeade Society, C/O Karl Volk, 43 Whittier Blvd, Poughkeepsie, NY 12603.

SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m., 131 Cambridge St., Boston (Old West Church).

Office 523-7664. All persons are welcome.

METROPOLITAN COMMUNITY CHURCH OF WORCESTER

Church service at 2 Wellington St., 7pm Sundays. Potluck Supper and Communion every Weds. at 7pm. 753-8360.

WOMEN! to bring all our demands together into a single political force and to unite women with all the oppressed, we need our own political party. Support groups for men. For info, send SASE to Political Discussion Group, C/O Cambridge Women's Ctr, 46 Pleasant St, Cam, MA 02139 (c)

BOSTON GAY CATHOLICS

Dignity/Boston sponsors a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St, at 5:30pm. For info contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518.

GAY/LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar, call 628-3986 or 524-1617 or write PO Box 11, Camb MA 02138. (36)

D.O.B.

Support organization for lesbians, 1151 Mass. Ave., Camb. Old Camb. Bap. Raps every Tues. & Thur. 8pm. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hours 661-3633. All women invited to participate. (c)

BOYS AND MEN IN LOVE

If so, you need us and we need you! Write to the North American Man/Boy Love Association for info: NAM/BLA PO Box 174-B, New York, NY 10018 (30)

PUBLICATIONS

Free lesbian catalog of books, send two 15¢ stamps, Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746, (516) 427-1289. (12)

Monthly calendar of women's events in Maine, New Hampshire and Vermont. \$1 for sample issue. \$7.50 per year. Write: Full Circle, P.O. Box 235, Contook, NH 03229. (15)

THE BOSTON GAY REVIEW

A quarterly of criticism devoted to the Arts and our developing lesbian and gay male lifestyles in general, with a particular interest in small press publication, welcomes review copies, authors' queries, and subscriptions: \$5.00 for 6 issues, Box 277, Astor Station, Boston, MA 02123. (c)

HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittlings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittlings (215) 382-3222. (c)

GUARDIAN: Independent radical newsweekly. Covers Gay, women and minority struggles, and international progressive movements. Special offer 4 issues FREE. Write Guardian Dept GCN, 33 W 17th St, NY NY 10011. (ex)

Periodicals by Mail is a project designed to give wide accessibility to worthwhile periodicals not distributed through many newsstands. For a free list of over 70 alternative periodicals which can be ordered by mail, send your name, address, and a 15¢ stamp to: Periodicals by Mail, a periodical retreat, 336 1/2 S. State St., Ann Arbor, MI 48104. (1/mo)

FOCUS

Focus: a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

Author wishes to sell stories to public. Coco Comes Out; Clayton's Sorrow, \$10 pp each. Please write CROW INK, INC., PO Box 1384 Boston, MA 02104.

Prisoners



INMATE IN TEXAS PRISON EMBATTLED WITH MAIL CENSORSHIP INVOLVING GCN DENIAL WOULD LIKE ACTIVIST CORRESPONDENT, SO THAT NEWS/CHATTER CAN GET THROUGH TO ME (NO CORRESPONDENCE CENSORSHIP) Fred MARKHAM, Ellis Unit 257574, Huntsville, TX 77340. (22)

Young men presently incarcerated in the O.S.P., lonely, needing contact with the outside world. Please write! KEITH PHILLIPS Box 97, 86281, McAlester, OK 74501 (23)

I like most non-fiction, history books, and novels that deal with dreams coming true, and would really appreciate it if some nice guys would write. Marvin Lee BLUFORD, C-10755 #1263, P.O. Box A-E, San Luis Obispo, CA 93409. (21)

I've been moved recently to Lompoc. Didn't get any response to my other ad, but that's not why I moved. I'd still love to hear from you people out there! Peaches COOPER, 40659-115, Box W, Lompoc, CA 93438. (20)

I have never done anything like this before (writing and asking for penpals) and do not know what information to put in. However, I am lonely and would like to write to someone out there and maybe someone out there would enjoy hearing from me. My hobbies are body building, chess, the opera, jogging and cooking. In August of 1981 I'll be paroled to the Bay area (PS I've heard many good things about your work in improving the situation for gay prisoners and thank you for those efforts.) Garland D. GORDEN, Box 7 #48448-146. Terminal Island CA 90731.

The American Civil Liberties Union (ACLU)'s National Gay Rights Project has announced the formation of a Gay Prisoners' Group which will "document incidents of selective abuse or discrimination suffered by lesbian and gay prisoners at the hands of police, the courts, jail or prison personnel or other prisoners." This is the first comprehensive program for collecting data on the status of gay prisoners. Anyone having information about selective abuse in US prisons should send it to Don Campbell, ACLU NGRP Prisoners Committee, 633 S. Shatto Place, Los Angeles CA 90005.

I would like to write to someone with a good look at life and with a good understanding and intelligence. That's about it. Thanks! Seola NASH, Camp J35R5 #91084, Angola LA 70712. (22)

I got your address from Gay Sunshine out of California. They told me you might be able to help me find someone who would like to write a lonely gay prisoner in dire need of some contact with his gay brothers and sisters. George E. TUSTIN, 296518A, Ramsey 2 Rt. 2 Box 1200, Rosharon TX 77583. (22)

I'm a diesel truck driver by trade (but I'm not driving right now). I'd like to write to some gays on the streets. I hope to be released in the next few months. My case is in the State Supreme Court. Could I have a copy of your paper too? Thanks. Richard CREDILLE, 81921 JHCC Box 548, Lexington, OK 73051. (22)

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Writer and poet wishing to correspond with others of like bent. Prison organizer, hobbies galore, looking for someone not afraid to be open and honest. Johnny Lee DUVAL, Box 149 #73C-152, Attica NY 14011. (22)

The National Gay Task Force gave me your name (GCN) when I asked them for to help me find someone to write. Please let people know that I'm lonely (and sexy) used to be a go-go dancer) and want to write to someone gay. Thanks a lot! Jimmy SHARP, Box 511, #149-696, Columbus OH 43216. (22)

A fellow prisoner suggested I write you because he placed an ad in your column and was very lucky and is now corresponding regularly with a swell-minded person. If you'd do this for me I'd certainly be awfully grateful. It would not matter how you worded it. Thanks a lot. Roland A. REAVES Jr., Box 45699 #140827, Lucasville OH 45699. (22)

Hello! I've heard a lot about your paper and all the help you give to people like myself. My name is Terry and I would like to hear from people on the outside. Write soon! TERRY E. ROBBIN 152069, Box 5500 Chillicothe, OH 46501 (23)

Sincere person looking for understanding friends. Never had much schooling, but do have a faithful and loving heart. No family and five years here make for few contacts with the real world. All letters will be answered! Please write to MASTER McWHORTER 025879, P.O. Box 221, Raiford, FL 32083 (West Unit 58) (23)

I'm a gay man serving time in the Louisiana State Penitentiary and I am indigent. I'm very lonely, and would like so very much to have some other gay people to correspond with. Thank You. EDWARD RAY WALLACE P.M.B. 90436 C.B.B. U/R 12, Angola, LA 70712 (23)

Young lonely man with no family, would like to get mail from other people on the outside (free) world. Love sports, and keeping in shape. JEFF HOUSE P.O. Box 7, San Pedro, CA 90731 (23)

I'm gay, doing time in Colorado feeling lonely without receiving mail, like to hear from gays or queens to share feelings and have sincere relationships. Will write to all who write. LONNIE BADGETT 103045577 Box R, Buena Vista, CO 81211. (23)

Male, wishes to correspond with sincere intelligent people who are willing to give of their time to one less fortunate than themselves. My hobbies are sports, music, reading, photography. Will answer all who write. CARL SHELTER 159-021, P.O. Box 5500, Chillicothe, OH 45601 (23)

Male, would like to hear from other men. My hobbies are, Motor Cycles, travelling, meeting people, hunting, and parties. Write soon!! RICHARD BURCH, Jr. 46351, C-28, Parchman, MS 38738 (23)

I am a gay prisoner who is lonely and would like to correspond with others who are warm and caring. BILLY JOE WILLIAMS 87955 Camp Shark 2L Angola, LA 70712 (23)

My name is Johnny Leo but my friends call me Smiley Prince. I'm an intelligent, strong, athletic, handsome Egyptian Indian who desires to correspond with anyone who's real down to earth. Life is gay! Can we lay and parlay? J.S. LEO, Drawer B #76A-0515 (B6-363), Stormville, NY 12582 (22)

I haven't received mail in a long time, and I am lonely. Would you care to write to me? I'll answer all letters! Write to: CR LINDSEY 139-188, P.O. Box 45699, Lucasville, OH 45699 (23)

Young gay man in a prison in the peach tree state would like to hear from other "peaches" I am lonely and would like to write to other gay men. Write. CHRIS BASSETT, P.O. Box 119206 F-4, Reidsville, GA 30499 (23)

GWM in prison. Have no family. I seek father image. Will answer all who care to write. Please write I am lonely! M. FRAZIER 84659 C-A Angola, LA 70712 (23)

I have been in prison for 3 1/2 years now, it gets awfully lonely in here. Would like to hear from other people. Will answer all sincere letters. JERRY CROWELL 150-295, P.O. Box 45699, Lucasville, OH 45699 (23)

Would like to correspond with people who have box numbers. Please write. ROBERT LEE ANDERSON G-3G5-P PO Box 119206, Reidsville, GA 30499 (23)

My name is Romeo. I'm intelligent and would like to exchange thoughts with open-minded persons. My interests are many, my pleasures are few. I seek not pity but rather a more meaningful relationship such as friendship. I feel wherever you can share a tear, smile, or thought with a stranger then you are strangers no longer. Fifteen cents is a very small investment for happiness from a friend in need of a friend. ROMEO CONNER 149-813 S.O.C. F. Box 45699, Lucasville, OH 45699 (23)

Body-builder and history freak (especially World War II) looking for someone to write and be friends with. Roger D. STAFFORD, Box 97 #103767, McAlester OK 74501. (22)

Gay inmate down here in Georgia Youthful Offender Unit, into reading all kinds of books and swimming. Would like to hear from gay guys out there. Will be paroled to Maine in April '81. Please write. John Michael MCINTOSH, EY-123317, Holly Bldg 1 GCIDY Unit, Hardwick GA 31034. (22)

Well, I've finally saved enough for a stamp! Now I hope you'll place an ad in your prisoner penpal section for me. I'm tired of playing games in here. Into loving, living and sharing. Seeking youthful friend with a sincere heart. Dakota MARDOCK, Box 14 Unit 3 #14896-A, Boise ID 83707. (22)

